Jan.
Rev.J.W.Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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ONTARIO LEGISLATIVE ASSEMBLY APPROVES CHARITY CLAUSE!

CLAC and CJL are making expert legal advice available to all workers needing help

Friday, November 13, has become an historic day in the life of our nation, especially for Ontarions! It saw the enactment of unprecedented labour legislation that will allow an employee, who "because of his religious convictions or belief" objects to joining a trade union or to paying union dues, the freedom to pay the equivalent of such dues to a registered Canadian charity. Praise be to God alone! He heard our prayers and blessed our communal struggle!

This unique charity clause was adopted by a large majority. All of the NDP MPPs and a few Liberals voted against the Government's proposal. These opponents only favoured an amendment which would merely allow the odd worker who objects to belonging to **any** trade union not to become a union member, but which would require him to pay dues to the very union he opposes. Of course, this narrow amendment would have been of no help whatever to the many who do not object to membership in and financial support of **any** union, for they have no objection to belonging to **christian** unions. Happily, the NDP amendment was roundly defeated. If all goes according to schedule, **Bill 167**, including the charity clause, comes into force this week. The Lieutenant Governor will name the day in his proclamation.

We are delighted to report that the **revised** charity clause will also apply to employees now covered by collective agreements which force them to be members of and/or contributors to unions whose principles and practices they can not truly endorse. The only people who will **not** have the right to pay the equivalent of union dues to charity are employees who begin working for a firm **after** the management has already concluded a collective agreement compelling workers to belong to a specific trade union as a condition of employment.

The new law does make it possible for all Ontario workers who are presently supporting some secular union to apply for exemption from supporting such a union, **provided they do so during the life of the current collective agreement.** In other words, a christian worker, who is covered by a collective agreement that expires on November 30, 1970, must, **before November 30**, apply to the Labour Board for permission to pay to charity. If he waits until December 1, or longer, then the Labour Board will **not** approve his application. Therefore, some workers will have to act **immediately**. Accordingly, we would kindly urge you to advise your Ontario friends and fellow-workers who should exercise their legal right to pay to charity to contact the Foundation or the Christian Labour Association of Canada at once! **Remember:** (1) The application to the Labour Board must be filed **before** the present collective agreement expires. The application will be denied if it is filed later. (2) Inform fellow-christians of their new hard-won civil rights and urge them to contact the Foundation or the CLAC. Thanks for your concern and help! The addresses and telephone numbers are as follows:

CJL Foundation, P.O. Box 151, Rexdale, Ontario, 743-7311.

CLAC, 100 Rexdale Blvd., Rexdale, Ontario, 743-7311.

Gerald Vandezande, 90 Hadrian Drive, Rexdale, Ontario, 743-4484.

Ed Vanderkloet, 15 Clearbrooke Circle, Rexdale, Ontario, 742-1918.

Stan De Jong, 1 St. Helena St., Box 2115, St. Catharines, Ontario, 934-2165.

C. J. Vanderlaan, 57 Jasper Avenue, Box 132, Chatham, Ontario, 354-4831.

Peter Dale, 11 Charnleigh Court, Rexdale, Ontario, 743-5488.

All of us will be glad to serve everyone with whatever advice and assistance may be needed. The important thing is that we all act as quickly and responsibly as possible. The initial as well as future applications to the Labour Board must be handled well. The Foundation and the CLAC are making expert legal advice available.

The on-going struggle for justice and liberty must continue. No one should think that we have arrived. Much work remains to be done, in Ontario as well as in other provinces. Our efforts will continue to demand much from all concerned, also financially. If you must still pay your dues for 1970 or if you can spare a small or large donation, please send us a cheque at your earliest convenience. All you do in support of our christian work is deeply appreciated!

Please make it a point to enlist friends in support of the Foundation's christian work. Gradually but surely, the christian community must move forward and be of constructive service, also in the political arena. Especially in these days of national crisis, when the lack of truly christian political thought-and-action becomes increasingly apparent, it is our communal challenge that we provide Canada with **a real choice** — with a biblically radical alternative way of living. By the grace of God, also through the Foundation, we may and should be of liberating service to our land, which now suffers so deeply under the oppressive yoke of ways of life which daily reject **the Way — the Liberator.**

C.J.L. Foundation,
P.O. Box 151, Rexdale, Ont.

P.S. Did you know that the revised (expanded) charity clause was introduced by Labour Minister Dalton A. Bales, Q.C., **after** a CLAC-CJL Foundation delegation presented a 27-page submission to the Ontario Legislative Assembly's Standing Committee on Labour on October 28? A copy of this brief is available upon request.

AFTER 18 MONTHS of work and $13 million, Ontario Place is taking shape as a 90-acre playground, a watery haven of beaches, lagoons, boutiques, entertainment and boats. It is built on four man-made islands with the domed Cinesphere as its most striking feature. Claimed as the world's most advanced theatre it will house a screen 80 feet wide and 60 feet high.

700 CHURCH MEMBERS PLEDGE $17.000 FOR MISSION WORK IN THE THIRD WORLD

"For it is in giving that we receive"

(Grand Rapids, Nov. 8, 1970.) After a build-up of several weeks, by the local minister, backed by a committee that had been working on the project for a year, members of the Highland Hills Christian Reformed Church found themselves pledging an annual amount of $17,000 in support of foreign missions. The amount pledged was $12,000 in excess of the goal of $5,000, set to partially support five missionaries with $1,000 each.

The method used in the campaign was based on a little book by Norman Lewis which had been distributed by the Back to the Bible Broadcast. The approach had been used by Bible churches and Baptist churches, including the People's Church in Toronto, Ontario, with varying degrees of success.

The pledge was the highlight of a mission emphasis week initiated by the church. Pledge cards had been distributed among the members which explained the program as: "A Faith-Promise offering is between you and God. No one will ever ask for it. No one will ever send you a letter about it. It is a promise made by you to God and God alone. If you are unable to fulfil it, all you have to do is tell God about it. Give Him your reasons, and if He accepts it, you are free." Pulpit messages in the weeks preceding emphasized stewardship with a slant to the money-raising compaign.

On two consecutive Sundays, representative mission speakers, students of the R.B.I., and evangelists of the mission field, filled the pulpit with messages and reports. The church itself was decorated with flags of the mission fields on which the Board of Foreign Missions of the CRC operates. To the left and right side of the pulpit hung the slogans: "The Harvest is Ripe", and "Send out Reapers," enhanced by bundles of grain, and a globe and three candles on the Lord's Table. In the narthex stood four translucent panels of 8 x 8 feet, which had been part of a studio set for the production of a film on foreign missions. The Fellowship hall, the first meeting place of the church in the '50s, had been turned into a fair with displays of items from various mission fields.

The preparatory pulpit campaign was closed by a last minute high-pressure salesman's pitch by the minister, asking members of the church to change the amount they had pledge on their cards before putting it in the collection plate. As a remission to the build-up of the previous weeks, climaxed by the message on the morning of November 8, the announcement of the total pledge came from one of the members of the committee, with the local pastor literally leaping for joy and filled with praise.

The otherwise cool and not overly friendly congregation left the church that morning with smiles on their faces, and some were weeping. The week that had past included missionary speakers and programs in Sunday school, Young People's, a Ladies luncheon, and a Mister and Master breakfast. The congregation had been psychologically well-prepared to make its pledges, also by a repeated singing of a theme song: "Far and near the fields are teeming."

Finally, the Sunday evening of the eighth brought the whole campaign into perspective with a sermon by the Rev. E. Van Baak, missionary from Japan on home assignment. His sobering words reminded the congregation that when the joy and thanksgiving had been forgotten, the self-appointed obligation to fulfil the pledge would still be there, and that this would require sacrifices from the people who had bound themselves in pledges to proclaim the gospel on the foreign mission fields.

Thanksgiving was given for the 50 years of blessing which the Lord had given to the CRC in its foreign missions. Seldom did the congregation sing with more earnestness and feeling the words of the thanksgiving hymn: "Now thank we all our God."

The picture of the mission work carried by the CRC includes primarily that part of the world designated as "The Third World," including Africa, South America and Southeast Asia. The Nigerian mission field was opened in 1920 and now counts 91 missionaries. In the same year mission stations were opened on Mainland China, now under communism, but Taiwan is still open to missionaries. Argentina followed in 1930 (now with 10 missionaries). Brazil was opened in 1934.

After World War two, seven more fields opened up for missionary endeavour. In 1951 missionaries of the CRC entered Japan; today there are 16 missionaries there. Australia was added in 1958; Cuba in 1958, now closed through the reign of communism, but a number of mission stations is still open which are run by Cuban Christians. Then followed the Philippines in 1961; Quam in 1962, Mexico in 1962, with 17 missionaries today, and Puerto Rico in 1967.

The campaign, which started in low key, ended in a service of thanksgiving for the blessings of the small part which the CRC is able to contribute to the world picture of men and women who with sacrifice of family life and friends, are responding to the still resounding mandate: "Go into all the world and preach the gospel." Though methods and approaches used may not necessarily be those of the reader's choice, the obligation to support the sharing of the Good News of salvation and forgiveness remains for all.

ESKIMO ART GAINS INTERNATIONAL RESPECT AND HIGH PRICES

by Kay Kritzwiser,

Globe and Mail.

(Canadian Scene) — Canadians are quick to take a crack at Eskimo art when they see banal things, but forget how much good Eskimo work is in internationally famous museums, according to James Houston, Canadian artist-writer and spirited defender of Eskimos. "Look at Kenojouak, the most famous member of the Cape Dorset co-op. Her Enchanted Owl print sold for $90 in 1961. Recently a man offered me $3,500 for an Enchanted Owl print, and in New York one of her prints from that limited edition of 50 sells for $5,000."

Houston lives today in New York but he is a member of the 12-member Canadian Eskimo Arts Council which meets monthly as an advisory body for Eskimo art co-ops. At Cape Dorset, Houston says, 80 per cent of the people not only make saleable art, but they now have international representation. In New York, the Metropolitan Museum of Modern Art has acquired 150 pieces, the Louvre in Paris and the Tate Gallery in London have prints and carvings, and now Japan is after Eskimo art. In Copenhagen the national museum has the most comprehensive collection of Eskimo art in the world, Houston says. "The Eskimos deserve it!" he thunders. "At Cape Dorset, 80 per cent of

(Continued on page 2)

ESKIMO ART

(Continued from page 1)

the people, from ages 15 to 70, make meaningful art. On that population basis, less than one per cent of Canadians could produce anything halfway meaningful."

Houston blames any bad Eskimo art on two factors. "Bad art is the fault of the age of opulence. Eskimos have come to see that art-making is a very profitable thing to do, even if it's bad art. And unfortunately, the bad-art people are usually more aggressive than the good-art people." The federal government's concept of art education for the Eskimo is another dismal contributing factor he says. "It took Eskimo art 3,000 years to build up in the central and eastern Arctic. But now the federal government's concept of a day school is to provide a little 20-year-old school teacher to come up to teach the Eskimos finger-painting. In her school, the youngster may sit beside a famous Eskimo artist whose work hangs in the Tate. Why aren't we enlightened enough to have people like Kiakshuk and Oshaweetok teach the children art?"

The author and illustrator of several children's books based on Arctic tales, Houston first visited the Arctic in 1948 and later spent 12 years with the Eskimos, nine of them as civil administrator on West Baffin Island. He left in 1962 to become associate director of design for Steuben Glass.

SUNDAY SCHOOLS!

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Snow in Ghana

The **Korle Lagoon** is a Black Star Line ship from Ghana. All its officers and crew are black, very black, except the Master. He is white, very white, and Dutch, and Reformed and living close to THE MASTER, who is neither black nor white. When a travelling minister on board suggested that the crew and 11 other passengers bow down in worship and pray that Psalm 107:23ff may come to reality on this ship it was the captain who rose to the occasion and gave permission to set aside the Sunday night for corporate praise to God. Both black and white heard the call and their song was heard above the roaring of the waves in the midst of the North Atlantic. God did not leave this thing unanswered. He made many a heart His home undaunted by the colour skin around it. And though His servant left the ship in Ghana, His Day became a perpetual reminder for all aboard to pray and give thanks for His salvation. Hymns were written out in longhand, sermons were prepared by three members whom God had gifted with the power of speaking and the Spirit of the Lord stirred the ship. Arriving in Montreal there was one request: Would that there be a man of God to travel along to Chicago to lead them in the study of the Scripture. There wasn't. There was a portable organ, dedicated and dusted that would support the voice of praise. There was personal contact, distribution of Bibles and Christian literature to feed the hungry souls and there was prayer on bended knee that this flame may stay lit.

Join us in this prayer because the colour that bothers the people on the **Korle Lagoon** is not black, neither is it white. It is scarlet. And they want assurance that indeed: Though our sins are scarlet they shall be whiter than snow. Yes, "snow" in Ghana.

Rev. H. Uittenbosch,
Harbour Chaplain.

(From the local C.R.C. paper of the C.R.C. of Montreal.)

FROM THE MAILBAG

Communist rules for revolution

Your October 15 issue cited the Communist Rules for Revolution. Some say they are spurious. But whatever the case, these are the rules for revolution, used today.

Just compare the following statement of Beria, who wrote a complete manual on how to take over a country. This is a book used at the Lenin University in Moscow.

A quote: "By making readily available drugs of various kinds, by giving the teen-ager alcohol, by praising his wildness, by stimulating him with sex literature and advertising to him or her, practices as taught at the Sexpol, the psychopolitical operator can create the necessary attitude of chaos, idleness and worthlessness into which can then be cast the solution — Communism."

Sincerely yours,
Rev. L. T. Schalwyk,
St. Thomas, Ontario.

MORE SUBSCRIBERS

is a must for the expansion of our paper. Would you lend us a helping hand?

Church Announcements

CHR. REF. CHURCH

Called

to Vernon, B.C., Rev. K. Verhulst of Nobleford, Alta.

to Toronto I, Ont. (for Inner-City Ministry), Rev. K. Verhulst of Nobleford, Alta.

Declined

for Bloomfield, Ont., Rev. G. Nonnekes of Orangeville, Ont.

=

RECTIFICATION AND EXPLANATION

The new address of Rev. and Mrs. J. S. Hielema, former pastor of the First Christian Reformed Church in Victoria, B.C. is: Groningerstraat 31, Surhuisterveen (Fr.), the Netherlands.

Rev. Hielema, who declined a call to the Red Deer Christian Reformed Church, Alta., and the Reformed Church of Landsmeer, the Netherlands is presently a part-time pastor of the Gereformeerde Kerk in Surhuisterveen (Fr.). At the same time he is pursuing post-graduate studies in the field of pastoral psychology at the University of Utrecht. In due time Rev. Hielema hopes to obtain a doctor's degree under direction of Prof. Dr. H. Jonker, professor of Poimenics and Pastoral Psychology, at the abovementioned Graduate School.

CARE rushes help to victims of East Pakistan tidal wave

Emergency aid was being distributed today by CARE to thousands of homeless survivors of East Pakistan's devastating tidal wave and cyclone and plans are under way to airlift $350,000 worth of additional help.

National Director Thomas Kines announced at CARE headquarters in Ottawa that CARE's first action as soon as the extent of the disaster became known was to authorize its representatives in East Pakistan to make local purchases of $10,000 worth of relief supplies for immediate distribution.

At the same time, the CARE office in Dacca, the country's capital, placed its vehicles and drivers at the disposal of the government for transport of help to the stricken areas.

Preparations are being made to bolster the CARE relief operation by flying in supplies drawn from its mission in nearby India together with a team of field representatives supplementing the local staff to speed distribution of food and blankets to those in need.

A cable received at the Ottawa headquarters today from the representative in Chittagong, East Pakistan, reported that houses built in a CARE program to replace homes destroyed in the monsoon two years ago were "strong and standing."

First Protestant Congess in Spain in 41 years

(MNS) For the first time in 41 years in a public meeting place in Barcelona, the government authorized a Protestant congress. The previous one was held in 1929 in the meeting places of the local churches.

The office of the Evangelical Congress this year registered 1,000 Spanish delegates and almost as many visitors from Spain and other countries.

Under the theme, "Our Common Calling", delegates from various Christian groups discussed their service and witness within the Spanish society.

Divided into three categories, clergy, lay and youth, the groups discussed ways and means of making a clear and meaningful presentation of the evangelical message today.

The IV Spanish Evangelical Congress closed by laying the cornerstone at the site of an evangelical hospital to be built as an enlargement of an evangelical clinic which was established in 1909. (RES)

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Guest Editorial

FINDING A BALANCE

In 1955, the Synod of the NEDERLANDSE HERVORMDE KERK issued a pastoral letter in which that church, among other issues, dealt with the question of what it means to be a Christian in this world. The following two paragraphs in translation, taken from that letter, remind us that the dynamic kingdom of Christ is not built by human hands, but cut vertically into the life of every Christian, and affects his entire being with all its relationships.

> *To be a Christian is to live in personal communion with Jesus Christ, to bow before the authority of His Word and Spirit, to put your trust in His present activity and future revelation of His glorious kingdom. These are big words which far exceed the reality of our daily life and with which that life is contradictory time and again.*
>
> *Therefore, these are words which turn against us, and in which a judgment against our existence is included. And yet, we cannot do without these words if we would beware of identifying the reality of Jesus Christ, the living Lord, with the reality of Christianity, which has presented itself in the course of history in various forms and appearances, and which also today presents itself in human, all-too-human form.*

The important thought in the second paragraph seems to be the idea that the cultural expression of Christianity and the reality of the Lord Jesus Christ are not always compatible. It may serve as a check to any thought of our human actions as being the exclusive expression of the kingdom of Christ. By taking a good hard look at the gospel, we discover that the kingdom is not limited to what WE think, envision, organize, philosophize or theologize. In all our human activities in Christ's name we should be careful that our thoughts and actions do not substitute God's thoughts and actions as they are revealed in Christ's teaching and life. Should we limit or confine the kingdom to our time, our situation, our country, our goals and aspirations, then we minimize the power and reality of Christ the living Lord. Our thoughts and actions would exclude any other thought and action from the kingdom, thus leaving the rest of the world outside of our environment in charge of the demons and the opponents of Christ. Not to us, but to Him alone is given all power in heaven and on earth.

The challenge of the Christian today, as well as the challenge of the Christian press, is to find a balance between "the kingdom is here" and the open future in which Christ's kingdom will come to full revelation. Our present activities should continually be weighed over against the larger perspective of the kingdom of Christ. The pressing issues of the here-and-now, the development of a peculiarly Christian style of living and writing, the search to learn the truth, the attitudes of compassion and integrity, — all of these qualities become means by which the Christian press is able to bear witness to the reality of Jesus Christ our Living Lord.

C.W.B.

Schools in the Christian Community

Dear Mr. Editor,

With much interest and mounting concern I have taken note of the "provisional statement offered to the Christian community as an opening orientation for communal reflection and discussion" about "Schools in the Christian Community" by James H. Olthuis and Bernard Zylstra of the AACS Institute for Christian Studies in Toronto. Please allow me to express my reaction to that in what follows. I have tried to limit myself to the points that are the most crucial to me and as I believe to the church, which does not mean that there is not more that should be said. But keeping the character of Calvinist-Contact as a family-paper in mind these three should be sufficient.

1. What is the Word of God?

The writers speak of the Word of God "as it comes to man in the Order of creation, in the Scriptures, and in Jesus Christ". They ask for "adherence to the Word of God in its three-fold form: the Law-Word ("general revelation"), the Inscripturate Word (the Bible), and the Incarnate Word (Jesus Christ)". This gives me a lot of problems. The Inscripturate Word and the Incarnate Word (what awful terms!) are known to me, but I wonder about that "Law-Word". The writers have published a statement of a similar nature in the International Reformed Bulletin (no. 42, Summer 1970) in which they elaborate a little bit on this, but that does not convince me either, and most of our readers have no access to that anyway, I assume. But in the light of what they write there (". . . the Word is not exhausted in the Scriptures") I would ask: Does that Law-Word speak? What does it say? Is it a Word of law, or of promise, or just of information? How can I hear it, or is it not for everybody? What is the plus ("Not exhausted in the Scriptures"!) compared to the other two? It is clear to me that by this question I have taken my place among the "conservatives", who according to the writers in the Int. Ref. Bulletin "are convinced that the Holy Scripture as well as Christ is the Word". Since there are undoubtedly more of that kind of conservatives among us it might be helpful if the writers would be so kind as to explain these matters a bit further.

2. What is a church-creed?

The writers refer to this with many different terms: calling it in turn Ecclesiastical creeds, the confession of a (denominational) institutional church, church confessions, church-creed, (denominational) ecclesiastical confessions and finally: ecclesiastical confessions. We may assume that they are referring to what usually are called "the Three Forms of Unity: Belgic Confession, Heidelberg Catechism and the Canons of Dordt" as they have been accepted as the official doctrinal statements of the Christian Reformed Church, to name only one denomination. And the writers state that "these church confessions were not intended to be . . . school creeds", so that they call for educational creeds. Of course this is an old issue, but in view of the fact that in many locations, where christian schools have been organized, these educational creeds are causing a lot of division and dissension among christians it is important to mention it again. I wonder if the writers realize how many tears have been shed and how many friendships have soured and how many harsh words have been spoken because of this insistence on their part that every school should adopt an educational creed. What does a person do when he does not agree with the educational creed adopted for the school attended by his children and yet he is all for christian education? Do the writers not see that at the moment they have adopted such a creed the christian school is not a school for all christians anymore, but only for those parents who can agree with it? Yet we are told repeatedly, that church-membership should as a matter of course lead to membership in a christian school society and that christians who do not support the school are delinquent in duty. That is an impossible situation, arising out of the wróng interpretation of the function and place of a "church-creed". Our fathers have written and accepted our confessions because they wanted to put into words what the consequences were of their christian faith in the everyday life-situation. Our confession is the banner under which we march "in every sphere of life", it is the standard to which we adhere in faith and practice "in every field of endeavor". It should be clear to everyone that it is the writers who say that our creeds are church-creeds, meaning: it binds a particular church-organization in all its ecclesiastical activities. But they make a problem where there is none. That can be must clearly illustrated in art. 36 of the Belgic Confession about the civil government. That is not a statement only valid within the church-walls. On the contrary: it was meant to express the convictions that motivated Guido de Bres and his fellows in their dealings with the lawful government. And it is high time that we get rid of these "educational creeds" as things "that bring us into bondage" (cf. Galatians 2:4) for these are "heavy burdens, hard to bear" (Matth. 23:4).

3. What is the "institutional church"?

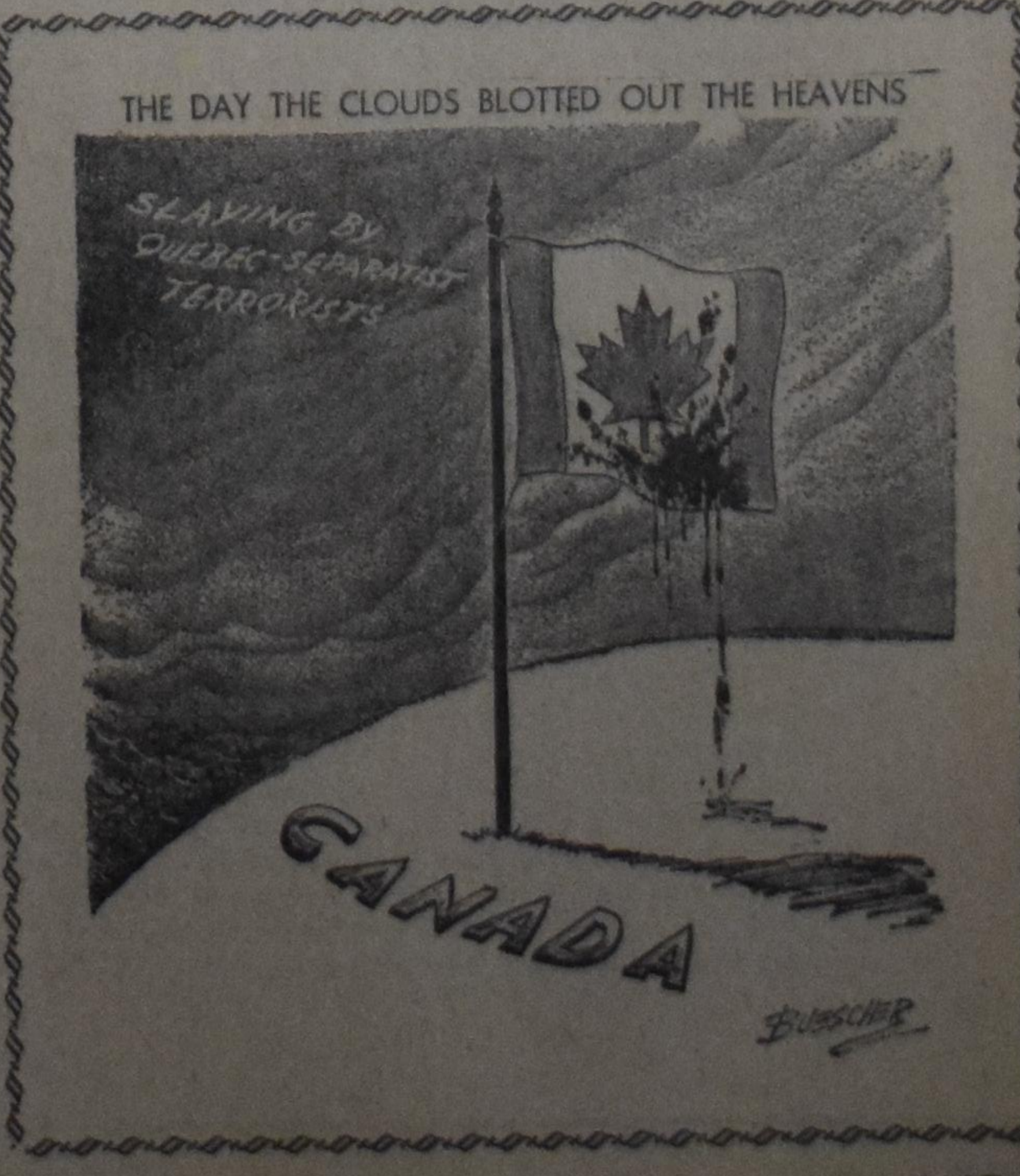
For some reason or other the "institutional church" has become the main target of attack for the writers and their fellows. Attendance of the lectures in the Discovery-series and reading of the book "Out of concern for the church" will make that crystal-clear. Of course in this day and age it is very much "in" to shoot arrows at the "institutional church" (by the way: this very way of speaking about "shooting arrows at the church" shows, I assume, how completely out of touch with reality the people in the "church" are, for nobody shoots arrows anymore in 1970!), and in as far as their assault is directed to any kind of establishmentarianism we can only applaud and join them. Yet it is my sincere conviction that the writers are setting up a caricature of the "institutional church". It would greatly be helpful if they would explain to our people that they make this distinction between the "church" and the "institutional church" not so much because that is biblical, but because their particular brand of philosophy makes that necessary. If you believe in their presentation of the theory of sphere-sovereignty, which cuts up all of created reality in 14 different "spheres", it is not so hard anymore to accept that every one of these "spheres" has its own God-appointed authority, among whom the "institutional church" is assigned the authority in the "faith-sphere". But what if you do nót believe that? I hope that the writers and their fellows will be able to show in their Discovery-lectures where they find the God-appointed character of the "institutional church" in Scripture. That would be quite a discovery for me! But for the time being I would rather stick with Prof. Berkouwer and the Belgic Confession, for whom there is only one church: the one, holy, catholic church, the communion of saints, of which I am and always will be a member (Heid Cat.). When I read Scripture I find there a very simple picture of the church of Christ. It is just a group of people, living together, sharing together, and also worshipping together, and they are found in every place and location. That NT-church did bind people together in a wonderful unity of purpose and dedication, forging a bond of love and mutual concern among people from every "sphere of life", not only on Sunday "in church", but every day of the week. And the apostles placed elders of this "christian community", who in their diaconal concern and activity were busy leading, helping and guiding them right in the middle of everyday-life. Now: True enough: this "church" as a people of God has grown so numerous and become so divided and separated that "the institutional church is tragically fragmented in hundreds of denominational pieces". Yet the solution to that problem does not lie in accepting that fragmentation as a "philosophical" fact and assigning to every fragment its own ecclesiastical authority in its own sphere. But if indeed Calvin was right in telling us "Ecclesia semper reformanda", "the church must always be reformed' we should return to the true biblical image and eliminate everything in our "structure" that hinders us from being Christ's communion of saints in a particular place and situation. With other words: If the church as we know it indeed has petrified and become just another "societal structure" (and it hás in many ways, I agree!) we should return to the living Word of the Living God and fervently pray that the "Spirit of the Living God" may "fall afresh on" us. The writers in their view, far from delivering us and setting us free, far from showing us the way out of the current impasse of the church, nail us down in our position, they lock us up in our church-buildings. I for one love freedom too much to see that happen without protest. "Christ has delivered us from the curse of the law" says Paul. Please, don't bring us back into bondage!

4. Are our schools parental schools?

Well, we thought they were, when we started. This was precisely the point we had against the public schools, we objected to the fact that all we could do as parents was: pay taxes and bring the children to school. For the rest the school took over and we had no say whatsoever anymore about what our children were being taught. So at the cost of great sacrifices for many parents, supported therein by fellow-christians, christian schools were organized. We felt that God had blessed us in making it possible for us to have our own schools, through which we were able to bring up our children in the fear of the Lord. After all when we held them up over the baptism-font we determined and promised that we would bring them up as God's own children. — However: now we are being told by the writers and their fellows that that is all wrong. Christian schools have really nothing to do with the promise of the parents at baptism, christian schools are necessary, because the educational sphere and the other spheres are distinct. "A school is a school and an institutional church is an institutional church" we are told, and we may safely add: "a home is a home and a state is a state" and those things are all entirely distinct from each other. They have put their words into practice too as we all well know and wherever they found it possible, they have helped local christian school societies to adopt educational creeds in which it is stated that the christian school is the school of the "christian community of which parents are a part". That is what you call a coup d'etat through the democratic process, because we could only look on while our "parental" school was being "reformed' into a school of "the christian community".

The remarkable thing is that the writers work with that so-called "christian community' in exactly the same way they say the "institutional church" operates. They accuse the institutional church of imperialism, because it tries to get under its wings many spheres that do not at all belong there. They also point out that the "institutional church" cannot possibly be identified with the "Church" because of the tragic fragmentation into numerous denominations. But here now suddenly appears "The christian community" as a comprehensive and representative body of "christ-believers". This also is fiction and a caricature. In the actual situation the "christian community" is nothing else but a small and vociferous group of AACS-members together with a group of people who are willing to go along with what they say. So that we have ended up in the same situation we were in before. Only this time we deliver our child at the door of a christian school, after having paid our tuition, and from there on the authority of the teachers begins to operate. Yes, Mr. Editor, I am bitter about that. And once more I pray to God that he may set us free from human bondage!

Martin D. Geleynse,
St. Catharines, Ont.



From the Mailbox

NEW PEACE SYMBOL?

Dear Mr. Editor:

Just about every magazine I picked up during the past months has had a different interpretation as to the meaning and origin of the so-called "peace" symbol. The only thing on which all seem to agree is that it has been used to propagate nuclear disarmament, or the "ban the bomb" movement.

I don't know who started the myth of the broken cross, but none of the magazines establishes in any authoritative way that this interpretation of the symbol has even been the consensus. The origin seems lost in obscurity; though some recognize the symbol as an upside down Canterbury cross (am one of these).

If the symbol is inverted, it is not an inverted broken cross, but an inverted crucifix, with the Crucified One on the cross. What to some may look like the broken arms of a cross, are really the arms from which the crucified Christ's body was suspended.

Recently while watching a Catholic mass on television, I noticed that the clergy was wearing the Y-shaped symbol as a giant embroidery across the entire robe he wore. When the camera brought a small steel crucifix in the same angle, I recognized the meaning of the symbol on the clergy's robe. He was celebrating the R.C. equivalent of "holy communion"; it was the broken body of Christ that was the basis of the symbol.

I think anyone who feels inclined toward using the symbol, ought to turn it right side up. If peace only means an absence of war between nations, there seems to be something missing, or someone missing: the crucified Prince of Peace. Though the abuse of the crucifix in inverted position has practically made the symbol powerless, since there is no agreement in its meaning, maybe Christians can restore the Christian meaning by wearing the symbol, if they must wear it at all, in the Y-shape, right side up.

Cor. W. Barendrecht,
Grand Rapids, Mich.

P.S. Please notice that the W.Y.W. makes use of the Y-shaped symbol in its emblem.

RADICALISM

Dear Editor,

It is always with great interest and hearty agreement that I read Dr. Louis Praamsma's articles in our paper. This was especially the case in regard to the article "Towards a new Christian Radicalism?" in the Nov. 12 issue of Calvinist-Contact. I sincerely hope that many may see that we as Christians can be radical and at the same time avoid the danger that threatens to make radicalists out of us.

I felt compelled to write these few lines when I heard, at the Spring Meeting of the CLAC, and also read, in a recently published book "Out of concern for the Church", a personal attack on Dr. Praamsma.

Let me assure Dr. Praamsma that there are many who are very grateful for his true reformative guidance that can build our church life and further the coming of God's Kingdom in all realms of life.

Rev. G. J. Hoytema,
636 Lauderdale Ave.,
London, Ont.

☆

TEACHING CHILDREN

Dear Sir,

I read very little about the different theological ideas that seem to be going on these days, but I would like to respond to Mrs. Dreyer of Kitchener, Ont.

At a joint meeting I heard of the so-called contradictions in the Bible which the children of the Christian School were supposed to have asked their teachers.

This is not true because a fourteen-year-old will never look up all those things. They are hand me downs of theologians to the teachers and from there reach our children.

What is being taught at school for which we pay $60.00 a month? Perhaps I should correct this. What is said when children from ten to 15 are listening?

a. The Bible course taught there seems to be worthless.

b. The education given is just secular with a Christian slant to it.

c. The sex education is perhaps not necessary here, but in many other places the parents have failed miserably. People come to church with very long faces, but at the Super-Value they are happy.

I know very well that salvation is not in the few inches of hair a person is growing or in the rhythm of the hymns being sung, but when an older, foremost person in our church tries to imitate the teenager, it becomes repulsive. And when I see in this same sort of play a hip-swinging hand-clapping teenager who has not bothered to learn the words of the song, then . . . are we **allowed** to have an opinion?

We are supposed to be happy. How true! But what is there that is supposed to attract unbelievers to this sort of thing? Through experience I happen to know that a dying unbeliever wants forgiveness of sins and expects a church member to talk about this. Our faith is far more than just happiness. We are also allowed to come to church with sorrow and pain in our hearts and with tears in our eyes. A broken heart and a contrite spirit is pleasant in the Lord's sight.

Sincerely,
Mrs. S. Holtvluwer.
Box 695, Smithers, B.C.

Pastoral Counselling

"BREAKING BAD HABITS"

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to talk with you about "Breaking Bad Habits." We hear a lot today about trying to break the habit of smoking. A habit which some people have had over a long period of time. Some people are successful in breaking this habit, and others again in turn are very unsuccessful and do not break it. Other people have other bad habits, such as eating too much, or drinking too much coffee. Putting yourself on a diet, for example, requires a good deal of will power. And often we need more than just sheer will power to overcome such difficulties.

Habits are really an important part of our lives. Our character is determined to a large extent by the kind of habits we form. For life is not controlled by individual acts of the will, but by the pattern of individual acts. Such a pattern of action is essential to both mental and physical economy. The man who works with a machine, if he would have to think each time, "Now I have to push this lever, then I have to pull that lever and push that button" — his work would be very slow and tiring. But years of experience help us to perform many of these actions in an almost automatic way. We do the same thing when we drive our cars, or women do it when they make a bed. We all do it when we write. Much of life falls into this area of habitual action.

Many of our habits are formed in childhood. In our day the emphasis on habit formation has aroused the widespread interest in child training and the vital link in mental health. The nurture of a healthy personality in a child means that we must seek to promote good habits, and to break down the bad habits. There are parents who do not take bad habits in their youngsters very seriously. They take the attitude, "Well, after all, they will outgrow these things." And in this way they are not thinking seriously about the difficulties their children are having or creating. Some children have become a nuisance in the neighbourhood because of some of the bad social habits they have formed.

Generally people do outrgow many habits. Many children are thumb suckers for a part of their life but they outgrow it. Others sit there and twist a little bit of their hair, or they are constantly kicking their foot or making some other strange motion of their body. Sometimes these habits can become rather dangerous because of the fact that they persist for such a long period of time. If a baby sucks his thumb it is not too serious, but if a ten-year-old boy sits in school constantly sucking his thumb, there is something wrong with him. It is usually a symptom of an emotional maladjustment.

We all have these kind of habits. Ministers, who are much in the public eye, tend to develop some strange habits, like putting their hands in their pockets, or straightening their tie repeatedly. Some professional performers on T.V. have strange little habits for which they are known. The way they walk, or they pull their ear lobs, or they constantly are adjusting their hair.

Our handwriting is another illustration of the strange work of habits. In earlier days we develop our distinctive style of script, and we seem to stick to it for life. There are letters which I receive and in which the way the address is written already tell me who wrote it. There are those who make a business out of studying a person's handwriting. They can tell a good deal about a person's character from the handwriting that they have. The FBI uses a good deal of this for identifying people. In other words, these habits become deep-seated and they become a part of us. They become a part of our character.

But there are also these habits whuch undermine our character. A person may fall into temper tantrums, or he may be lazy and sloppy in his work habits. Some people tend to criticize other people, other's gossip, others talk too much, some talk too little. All these kind of habits can make us so that we are not socially acceptable to others. And, of course, it tends to undermine our interpersonal relationship with other people.

How, then, can you break a bad habit? The habit of smoking or eating too much, or drinking too much? I think there are three important steps which must be taken in order to break a bad habit. First of all, you have to recognize that you do have a bad habit. This requires rather careful introspection. We are often a bit surprised when someone comes to us and says, "You know that you have some bad habits that you have to overcome." But not one ever conquers a bad habit unless he first recognizes it and recognizes that is is not good, that it is something that should be overcome.

The second step will require a definite act of the will. We must make a definite choice that we want to conquer the habit and then make a firm resolve to do so. And this will often require a certain amount of sweat, toil, and struggle, and a good deal of self-discipline and self-control. When you try to break a bad habit you find yourself slipping into it and you have to constantly check yourself when you feel that you are in danger of slipping into it. And then you have to hold back somehow or another.

And then the third step is always that of building a new habit. A matter of re-education. Just to break a bad habit is a negative thing. You have to also try to build a new type of habit that is more acceptable. Your character is not a negative thing, it is not the kind of thing you don't do, but the kind of thing that you do. And so you must try to build better habits. This requires exercise of the will.

I believe there are a lot of people who don't have a great deal of will power. You can't just whip your will into line. You can't just say, "Now I'm going to want to do this," or, "I will not do that," while in your heart you feel, "But I really can't." Have you ever watched a young lady trying to keep from blushing by a sheer act of the will? Or have you ever seen a man try to remember the name of a person just by the sheer act of the will? He tries and he struggles, and he somehow or another doesn't make it. The will all by itself is not the important thing. It is that which drives the will, that which motivates us. If you want to overcome a bad habit and build a good one, you have to really have some kind of motivating force. That is why when some people are placed on a diet it works far more successfully if the doctor tells them, "You have to go on a diet. You have to lose 15 pounds." And if they have to go back to the doctor after a few weeks and they haven't lost anything they feel a bit badly. So there must be some kind of an incentive, some kind of a motivating force which makes us want to build better habits. We have to ask ourselves just why do I want to build a good habit? What good will it do to me? Will it make me more acceptable to others? Will it make me a better person? Will it make me more healthy? Will it make me more attractive? When we look at these kind of motivations I think it helps us a good deal to want to overcome a bad habit and to build good ones. Don't just try to flog your will into submission, but find some kind of incentive that will drive you to do the things which are acceptable, which are socially proper, and which makes us a better person.

There are lot of bad spiritual habits that people have. The way we go to church, when we are in church, the attitude that we take towards religion, the approach that we take in our prayer life. The selfishness that often is expressed in our religious life. Or the very fact that we so often neglect our spiritual life. That it moves only by little mood swings. These are all bad spiritual habits. Seek to build a good sound spiritual life. You can do this best by saying, "Take my will and make it Thine. It shall be no longer mine."

•

OUR THOUGHT FOR TODAY: Several times in the Bible the statement is made, "God is our refuge and our strength." To me this means that when we have times when we have to take refuge, when we must take flight from the battles of life, we have a refuge to whom we can turn. A safe hiding place in God. But when we have to face the battles of life there is a strength that flows from Him Who only can give us the victory. Let Him be your refuge and your strength.

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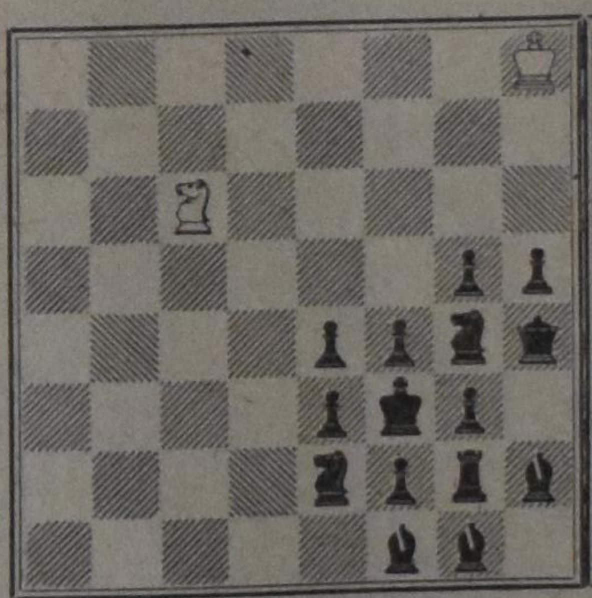
Let's Play Chess

Editor: Mr. C. Hess

FIRST SERIES OF PROBLEMS IN DECEMBER

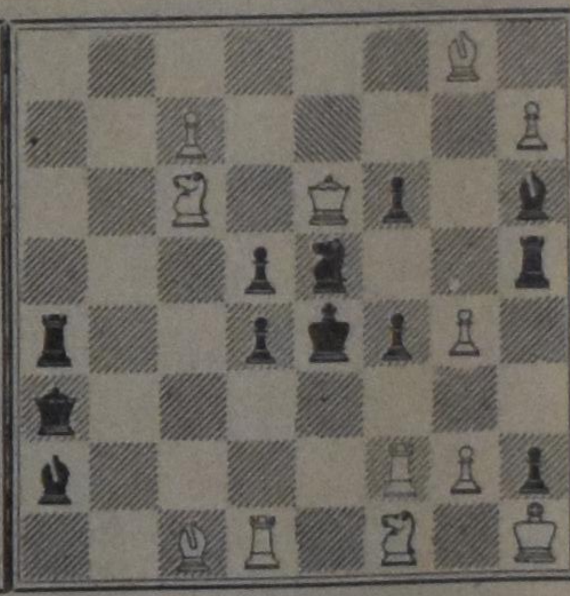
No. 424
Author: Dr. K. Fabel, Germany 1952
Black: 15 pieces



Write: 2 pieces

White to play and mate in 12 moves. 3 points

No. 425
Author: J. E. Driver, Britain 1965
Black: 12 pieces



White: 12 pieces

White to play and mate in 2 moves. 2 points

NOTES

1. The first series in this month of holidays bears a holiday character. No. 424, although artificial and exceptional, is not too hard and No. 425 is not too easy.
2. Author Fabel had to use THREE black bishops. A Pawn at KR7 would have wrecked plan and position. What a position to win a tempo!!! Full solution is asked for, which means at least 11 white moves.
3. Mr. J. E. Driver is the best British all-round exponent of the chess problem. No. 425 is a terrific one. It belongs to his most famous productions. Indicate key plus threat, if any.
4. Don't worry about the deadline as yet.

EEN MISLUKTE POGING

Iets meer dan zes jaar geleden maakte de United Church of Canada bekend, dat zij een nieuw zondagsschool programma had ingevoerd. De stof die voortaan gebruikt zou worden zou veel gemakkelijker te begrijpen zijn. Vooral de geschiedenissen van het Oude Testament waren "bijgewerkt" om ze aannemelijk te maken.

Aanvankelijk deden de moderne Baptisten mee. Deze zouden eveneens gebruik van deze nieuwe cursus maken, maar na een jaar traden deze Baptisten uit. Hadden zij de storm voelen aankomen?

Er is indertijd veel over deze nieuwe cursus te doen geweest. Enerzijds werd de cursus warm aanbevolen. Sommigen verwachtten ervan dat nu pas voor de eerste keer de bijbel zo dicht bij de mensen en bij de kinderen gebracht was, dat het haast als vanzelfsprekend was, dat de leerlingen haar met graage handen zouden aangrijpen. Anderzijds echter was er sterke tegenstand, niet alleen buiten de United Church, maar ook binnen de muren van deze denominatie.

Dit is nu zes jaar geleden en intussen heeft de cursus zijn werk gedaan. Zijn vernietigend werk, wel te verstaan. Uit een artikel in "The Observer", het officiële orgaan van de United Church, blijkt duidelijk werk een catastrophe de cursus heeft aangericht. Het blad spreekt ervan dat de zondagsscholen van de United Church in ernstige moeilijkheden verkeren. Het bezoek is tot het laagste punt in de geschiedenis van de kerk teruggevallen en onderwijzend personeel is zeer moeilijk te krijgen. Kinderen zijn niet geinteresseerd. Het blad spreekt er zelfs van, dat de zondagsschool in de United Church bezig is te sterven. Verleden jaar was het bezoek van alle scholen tesamen ruim 425.000 dat is iets meer dan de helft van de 757.000 die men acht jaar geleden in de zondesscholen had. Het is het laagste cijfer, dat de United Church ooit heeft gekend.

Omtrent de vooruitzichten is het blad al evenmin optimistisch. De grootste teruggang komt nu voor in de nursery and in de laagste klassen, niet onder de oudere kinderen, zoals dit vroeger was. Indien deze teruggang zich handhaaft, zullen er straks geen kinderen meer zijn, die naar de hogere klassen overgaan.

Al deze gegevens komen van het eigen blad van de United Church, zodat wij kunnen aannemen, dat deze juist zijn. Wij schrijven dit niet met leedvermaak, of met de gedachte: "zie je wel, ik heb het wel gezegd." Verre daarvan. Maar wij geloven wel dicht bij de oorzaak van deze ontwikkeling te zijn, als wij zeggen, dat dit een haast onvermijdelijk gevolg is van het knoeien met de bijbel.

Wij willen niet ontkennen, dat er soms in de bijbel verhalen voorkomen, die moeilijk te begrijpen zijn. Maar als men die verhalen gaat ombuigen om ze aannemelijk te maken, gaat men aan twee belangrijke punten voorbij. Het eerste punt is, dat de bijbel de openbaring van God is. Dat wil dus zeggen, dat God zich in die bepaalde en onwaarschijnlijke geschiedenis vroeger en nu heeft willen openbaren. Daarom komt iedere verdraaiing of ontkenning van een verhaal heel dicht bij het verdraaien of ontkennen van de openbaring Gods. En het tweede punt is, dat veel gedeelten van de Heilige Schrift zo moeilijk te verstaan zijn, omdat ons innerlijk zelf en dat van kinderen zich tegen die gedeelten verzet. Zij liggen ons niet. Wij geven ons er niet aan gewonnen. En om zo'n gedeelte dan te veranderen zodat ik me er wel aangewonnen geef, loopt op een mislukking uit.

Het enige antwoord dat de bijbel vraagt is een gelovig aanvaarden. Doen wij dit niet, dan blijft de bijbel een onaannemelijk boek.

De jongste historie van de United Church bevestigt dit.

D.F.

Beelden van en uit NEDERLAND

★ ★

Terwille van een eenheid

Heeft de Synode der Geref. Kerken met haar besluiten van Sneek de steen der wijzen gevonden? Of is de bedoeling, zoals ook na afloop gezegd werd, de kool en de geit te sparen?

Immers, men nam terwille van de (formele) eenheid geen maatregelen van tuchtrechtelijke aard, ook als de opvattingen, die, dat mag niet worden vergeten, dagelijks aan de adspirant-predikanten worden ingepompt, in strijd zijn met de Synode-uitspraken van 1967. In de resolutie van de Synode, wil men in haar 5-delige besluiten, zijn deze verschillen teruggeschroefd tot interpretatieverschillen. Er komt een studiecommissie, er komt een herderlijke brief. De laatste zal uiteraard dezelfde geest ademen als de getrokken conclusies.

Na de uitspraak van de Synode is het merkwaardig stil. Zelfs een beetje unheimlich stil. Als voor een opkomende storm of nadat de storm is uitgewoed. Wie zal het zeggen?

Er zijn enkele reacties. O.a. prof. Ridderbos in het "Gereformeerd Weekblad':

"Ik ontken niet, dat wij gaandeweg meer moeite krijgen met de eenheid. De Synode heeft de zaak niet willen verduisteren. Dat is een winst, maar ook een waarschuwing. Twee dingen schijnen mij bizonder belangrijk voor de bewaring van de eenheid. Ten eerste, dat kerk en theologie elkaar wederzijds het leven niet moeilijker zullen maken dan nodig is, door gemis aan bescheidenheid en aan echt kerkelijk denken. En in de tweede plaats, dat wij zullen moeten bewijzen, dat hetgeen ons als kerk onderling verbindt zó sterk, zó alles doordringend is en zozeer onder de tucht van de H. Schrift staat, dat onze verschillen duidelijke **overblijfsels** zijn van ons beperkt inzicht en geen wortels van een groeiende en voortwoekerende tweedracht."

Vooraf schreef hij: "Dit besluit van de Synode zal in de kerken met gemengde gevoelens worden ontvangen."

De kerkredactie van het Friesch Dagblad wijst er op, dat de Synode zich gekeerd heeft tegen een horizontalistische prediking.

De uitspraak inzake geen ander fundament dan dat van de apostelen en de profeten, zoals dat in de Schriften is overgeleverd, moet, naar de mening van deze redacteur, positief benaderd worden: "De Synode heeft zich uitgesproken tegen het vervlakken van de belijdenis, van de prediking, van het handelen der kerk tot een zaak van medemenselijkheid. Het gaat om verzoening door het bloed van het kruis. Christus als verzoener van de zonden blijft centraal in de Gereformeerde Kerken."

Van betekenis bij zulk een uitspraak is, dat de schrijver als verslaggever al de zittingen, voorzover die openbaar waren, bijwoonde en ook nog wel eens in de gelegenheid is geweest achter de schermen te kijken.

Er is een zin in de besluiten, die bij velen vragen oproept, nl. dat de Synode gebleken is, dat de opvattingen van prof. Kuitert en prof. Augustijn door meerdere (vergeef het germanisme) leden gedeeld werden. Door het behandelen van deze zaak in geheime zitting komt men (nog) niet te weten wie dit waren. Alleen prof. J. v. d. Berg van de theologische faculteit der V.U. heeft zich in een radio-toespraak duidelijk aan die kant gesteld. Uit recente benoemingen aan die faculteit en aan de Kamper hogeschool tekent zich intussen wel de richting af, die gekozen wordt. Duidelijk pro de "nieuwere" theologie.

In Kampen hebben de Chr. Geref. Kerk en de Vrijgemaakte kerken (buiten verband) besloten tot kanselruil. Landelijk schijnt overleg gaande te zijn tot toenadering. Meer dan 20,000 leden van de vrijgemaakte kerken behoren tot deze groep. Een samengaan met de Christelijke Gereformeerde Kerk zou tot een krachtiger kerk-formatie leiden.

Het was 8 november j.l. 50 jaar geleden, dat Dr. Abraham Kuyper, de klokkenist der kleine luiden, theoloog, staatsman, journalist — primus omnium, partijstichter en partijleider, minister-president, lid resp. van Tweede en Eerste Kamer, professor, de meest bewierookte en de meest gehate man in zijn dagen stierf.

Er is aandacht aan besteed, niet veel en niet erg kleurrijk. Zo in de trant van een man die vroeger heeft geleefd, wel veelzijdig was maar niet geleerd, die grote ideeën had, maar ze als minister geen gestalte gaf. Als een forum uitgenodigd wordt hem voor de televisie te "herdenken", vinden we daarin nevens Dr. G. Puchinger, een professor, lid van de P.v.d.A. en Ds. Buskes, Hervormd emeritus-predikant en lid van de P.v.d.A.

Dan klapper je natuurlijk wel even de oren, maar pas op als je er iets van zegt. Dit is zo ongeveer onze stijl van vandaag. En men vergeve mij, dat ik tijdens zulk een uitzending de knop omdraai.

"Nederlandse Gedachten", het officiële orgaan van de A.R. Partij, ving aan met een artikel over: "Kuyper als partijleider" en beloofde nog de politicus en staatsman te zullen belichten.

Kuyper schreef naar aanleiding van een Deputatenvergadering: "Velen zeggen, nu ik oud word, dat als ik sterf, ook mijn werk uit zal zijn en daartegen is het dat uw beginseltrouw en nobele geestdrift mij waarborg biedt, een waarborg waar ik God voor dank."

Zijn werk: Het Gereformeerde volk in breedste zin maken tot een levend en bezield organisme in de gemeenschap van de Nederlandse natie.

Prof. Anema schreef bij de dood van Dr. Kuyper een artikel, dat met de "relativiteit" en "objectiviteit" van onze tijd spotte en waarin hij getuigde, "dat de centrale solutie van Christendom en cultuur, die Kuyper ons gaf, de juiste is en de enig-vruchtbare voor geloof en leven beide, daarvan ben ik nog even vast overtuigd, nu als toen."

Zulk een klokgelui is vrijwel verstomd in onze dagen.

Cn.

MOEILIJKE VRAGEN - EN HOE KOMEN WIJ AAN EEN ANTWOORD?

door Mr. P. BORST *)

Het is heerlijk juist in deze tijd jong te zijn. Wij leven in "een nieuwe wereld met opwindende vooruitzichten". De techniek biedt ongekende perspectieven. Wij verwachten een toenemende welvaart. Op dit doel gaan wij ons werpen. Verder denken wij liever niet. Wij zijn immers pragmatisten. Wij willen niet te hoog vliegen of te diep graven. Met ons nuchter verstand, onze harde wil en onze stoere daadkracht zullen we 't wel rooien. De woorden "ideologie" en "levens- en wereldbeschouwing" zijn uit de tijd. Om van op ideologie gebouwde organisaties maar niet te spreken...

Ik wil u een aantal vragen voorleggen. U kunt dan zelf uitmaken of u zonder een ideologie op die vragen een antwoord kunt vinden. Een echt antwoord natuurlijk, zonder uitvluchten, een antwoord dat de kern raakt.

Hier volgt dus een lijstje van vragen, die direkt of indirekt met ons dagelijks werk te maken hebben.

Heeft de methode van overleg en constructieve samenwerking tussen werkgevers en werknemers zijn tijd gehad? Moet er niet een meer "harde" lijn gevolgd worden? Bij de werkgevers of bij de werknemers of bij beide?

Of moeten wij blijven streven naar "duurzaam bedrijfsrecht", met uitsluiting van machtsdreiging?

Zijn de leiders der werkgevers- en werknemersorganisaties niet meer dan de lasthebbers van hun achterban? Hebben zij een eigen verantwoordelijkheid? In welke gevallen moet de organisatie-leider weigeren de besluiten van de algemene vergadering te accepteren? Alleen om principiële redenen? Wat zijn principiële redenen?

Moeten wij bij onze besluitvorming en onze handelingen alleen rekenen met doelmatigheid, of ook met normen van gerechtigheid en naastenliefde? Zo ja, waaraan ontlenen wij die normen? Hoe werkt de rangorde bij een conflict tussen doelmatigheid, gerechtigheid en naastenliefde? Wanneer moet de doelmatigheid, dat is ons belang, wijken? Mag ik opruiende, onzedelijke, godslasterlijke kopij en afbeeldingen op de drukpers vermenigvuldigen?

Moeten wij alle nieuwe technische mogelijkheden benutten ter wille van de welvaart, ook als blijkt dat het welzijn van de mensen daardoor wordt geschaad? In concreto: Wanneer moet het belang van onze onderneming wijken voor gevaren van lucht- en watervervuiling, van minder gezonde en minder aangename arbeidsomstandigheden?

Moeten wij boven hetgeen wet en C.A.O. ons verplichten nog iets doen aan de vorming en scholing van ons personeel? Kunnen zij ten aanzien van allerlei sociale werken aan onze daden zien, dat wij Christen zijn? Kunnen wij in het algemeen Christelijke werkgevers herkennen aan hun sociale gedrag?

In hoeverre mogen wij in de omgang met onze werknemers van onze Christelijke overtuiging blijk geven resp. die verdedigen resp. aanbevelen?

In hoeverre is de expansie, de ontplooiing van onze onderneming, een zedelijke plicht? Is het winststreven geoorloofd, gewenst, noodzakelijk? Bestaan er grenzen voor ons winststreven en zo ja, waar liggen die grenzen?

Zijn wij verplicht de ontplooiing van onze arbeiders te bevorderen; zijn wij verheugd over hun streven naar emancipatie? Hoe staan wij tegenover de democratie in de onderneming?

Moeten wij van tijd tot tijd zorg hebben voor de moeilijkheden van een of meer onzer werknemers? Mogen wij van de werknemer verwachten, dat hij zo nu en dan een uurtje wakker ligt over zijn werk en de zorgen van zijn baas? Als we in deze opzichten onaangename ervaringen hebben, mogen wij dan cynisch worden? In hoeverre doen wij in dat geval aan zelfkritiek?

Houd ik van mijn arbeiders? Hebben wij gezag over hen, zo ja, is dit een funktioneel, een natuurlijk gezag of is het zuiver formeel? Waaraan ontlenen wij ons gezag? Aan de eigendom van de onderneming? Zo neen, wat is dan de rechtsgrond voor het ondernemersgezag? Is het ondernemersgezag absoluut, zo neen, waar liggen de grenzen?

Hoe staan wij tegenover de medezeggenschap in economische aangelegenheden? Trachten wij die medezeggenschap te bouwen op een basis van vertrouwen en solidariteit? Hebben wij de mogelijkheid overwogen om de medezeggenschap groter te maken dan het minimum dat de wet eist? M.a.w. in hoeverre komen wij in letterlijke zin aan de medezeggenschap tegemoet? Is dit wel een plicht of is dat overdreven? Hebben de arbeiders gelijk als zij vragen om een zeker beroepsrecht bij belangrijke economische beslissingen van de ondernemer? Hoever kan men daarbij gaan?

Op welk tijdstip moeten wij een voorgenomen fusie aan de ondernemingsraad mededelen en met hen overleggen? Moeten wij alleen beraadslagen over de gevolgen van de fusie? Mogen de arbeiders over de motieven tot fusie discussiëren? Mogen de arbeiders in bepaalde gevallen een fusie beletten? Accepteren wij een beroepsinstantie, die toeziet of er gerechtigheid is betracht tegenover de minderheid der aandeelhouders?

Hoe kunnen wij als onze onderneming groeit, tóch het persoonlijk kontakt met onze werknemers bewaren? Kennen wij de literatuur hierover, hebben wij die bestudeerd en met vakgenoten besproken? Kan een personeelsorgaan dienstig zijn? Hoeveel "gewone" arbeiders komen bij u over de drempel?

Kennen wij een persoonlijke beroepstrots? Zien wij onze stiel als "een goddelijk beroep"? Vinden wij die term overdreven, zinloos of zelfs bedrieglijk? Of zien wij er iets in? Durven wij die term op onze eigen werkzaamheden toepassen?

Zij wij geheimzinnig met onze zaak? Zijn wij bang voor openheid, voor een ruime verantwoordingsplicht aan werknemers en gemeenschap? Hebben wij niets te verbergen? Durven wij een open verhouding tegenover collega's aan?; mogen die in onze werkplaats kijken of sluiten wij alles hermetisch af? In hoeverre is hier sprake van een zedelijke plicht tot openheid?

Is het gebod "Heb uw naaste lief" niets meer dan een versleten woord? Wie is onze naaste, is de werknemer onze naaste? Is onze concurrent een naaste? Wat voor soort liefde is dat en kennen wij de verschillen in liefde welke in het leven voorkomen?

Is de buitenlandse gastarbeider mijn naaste? Wat doen wij extra voor deze "underdog"? Voorkomen wij hun eenzaamheid? Wat doen wij om de taalbarrière te doorbreken? Laten wij de analfabeet leren lezen? Hoe wonen zij? Wat doen wij om bij nederlandse werknemers de apartheid te bestrijden? In hoeverre bevorderen wij collegialiteit en gastvrijheid? Alleen met woorden of ook met ons voorbeeld?

Zijn de onderhandelingen over de C.A.O. een krachtmeting of een gemeenschappelijk zoeken naar gerechtigheid? Is dit laatste niet te idealistisch? In hoeverre hebben wij ernaar gestreefd?

Wat denken wij van staking en uitsluiting als machtsmiddelen die de doorslag geven en het toekomstige bedrijfsrecht bepalen? Is er een stakingsrecht? Hoe staan wij tegenover de formule Ruppert: een staking is alleen dan geoorloofd indien een aanbod tot een behoorlijke arbitrage is afgewezen. Zijn wij zonder stakingsdreiging minder soepel dan wanneer ons de pin op de neus wordt gezet?

Hoe zien wij onze onderneming? Uitsluitend als ons eigen economisch belang,

1. als bron van verdiensten en rijkdom?
2. als het belang van mij en mijn personeel?
3. daarnaast ook als een middel om de maatschappij te dienen? Is dit laatste wel nodig?

Is een afzonderlijke Christelijke organisatie wel nodig? Moet ik zoeken naar een Bijbelse boodschap voor het zakenleven? Kan ik dat niet alleen af of moet ik dit regelmatig bediscussiëren met collega's van dezelfde geloofsovertuiging?

(Continued on page 11)

*) Dit is een lezing die gehouden is voor de Rooms Katholieke Drukkers organisatie in 1969 door Mr. P. Borst, professor aan de Vrije Universiteit te Amsterdam.

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Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Geloofsvrijheid ook voor de werknemer: een overwinning

door LOUIS M. TAMMINGA

Historische beslissing in de Ontario Legislature

Dankbaarheid en blijdschap!

Want daar besloot de Ontario Legislature op 13 november dat werknemers niet langer kunnen worden gedwongen lid te zijn van een vakbond als ze zich niet met de grondslagen en praktijken van de union kunnen verenigen.

Wat is er precies besloten?

Aangenomen werd Bill 167. Dit wetsontwerp stelt vast dat "een werknemer, die vanwege zijn godsdienstige overtuiging of geloof bezwaar heeft tegen lidmaatschap in een vakorganisatie of bezwaar heeft tegen het betalen van lidmaatschapgeld (dues) of andere aanslagen (assessments) aan een vakbond, de vrijheid heeft om een bedrag gelijkwaardig aan vakbond lidsmaatschapsgeld te vergoeden aan een erkende Canadese instelling van barmhartigheid."

Wie kunnen van dit besluit gebruik maken? Alle werknemers, die momenteel lid zijn van bestaande vakverenigingen. Dus niet alleen zij, die al werknemers waren in een bedrijf dat nog geen vakvereniging had toen zij te werk gesteld waren: ook zij die hun werk begonnen toen de union al in hun bedrijf vertegenwoordigd was. Helaas geldt de nieuwe voorziening niet voor hen, die eventueel een betrekking aannemen in een bedrijf waar verplicht lidmaatschap van kracht is **nadat** dit nieuwe wetsontwerp in werking treedt. De strijd gaat door voor een aanvullend wetsontwerp dat er in voorziet dat in ieder bedrijf de werker het recht heeft niet aan de union schatkist bij te dragen ongeacht wanneer hij te werk werd gesteld.

Inmiddels is het al een enorme vooruitgang dat allen die nu lid zijn van een union zich kunnen onttrekken ongeacht wanneer de union het alleenvertegenwoordigingsrecht kreeg.

Wat leek het eerst een hopeloze taak. De tegenstand van de ontkerstende vakverenigingen was hevig en vaak bitter door de jaren heen. Maar heel weinig politici durfden zich voor deze zaak te spannen. Uiteindelijk is het de kracht geweest van de bijbelse argumenten die de mensen van de CLAC en de CJL Foundation maar steeds weer in strategische kringen met moed naar voren brachten. Ook hier blijkt weer dat onze kracht niet ligt in het grote aantal, maar in vertrouwen op de Here zelf, die heel het volksbestel regeert.

Let goed op hoe U nu te werk gaat

Om nu het lidmaatschap in of betaling aan een union te beëindigen moet U als werknemer te werk gaan naar de voorschriften van het wetsontwerp. U kunt niet zo maar uit de union stappen. In het kort komt het neer op het volgende. De werknemer moet een aanvraag (application) indienen bij de Labour Board. Daarbij heeft hij hulp nodig. De C.J.L. Foundation wil U die hulp graag bieden. Deze organisatie werkt al hard om de juiste procedure voor U vast te stellen. Schrijf hen spoedig. U kent het adres: P.O. Box 151, Rexdale, Ontario. Maar let goed op. De aanvraag moet geschieden **voordat** de huidige collectieve arbeidsovereenkomst (collective agreement) is afgelopen. Want het wetsontwerp geeft de indruk dat nadat een union overeenkomst met de directie is vernieuwd een aanvraag voor vrijstelling niet meer in overweging genomen kan worden. Dus als de overeenkomst afloopt in Uw bedrijf op 31 december moet U **voor** die datum Uw aanvraag ingediend hebben. En doe het niet zonder hulp. Schrijf de C.J.L. Foundation om inlichtingen en bijstand.

De Strijd is nog niet over

Er blijft nog veel te doen op het terrein van de Christelijke vakbeweging. De beslissing van 13 november in een mijlpaal, maar we zijn er nog niet. Want de oplossing ligt uiteindelijk niet in het onttrekken van de humanistische vakbewegingen zonder meer. Als Christus-belijders moeten we streven naar de volle vrijheid voor een Christelijke vakbeweging. Dat betekent dat in bedrijven waar Christenen dat willen, hun vakvereniging de gelegenheid heeft om naast de niet-Christelijke vakbonden een volwaardige plaats in te nemen aan de onderhandelingstafel. We moeten dus streven naar wetgeving waarbij de ruimte wordt geschapen voor meer dan één vakbond in een bepaald bedrijf. Ook dat is een enorme opgave. Maar daarin staat ons de trouwe God terzij die de weg baande voor certificatie van de Christelijke vakvereniging, en die nu ook de overwinning van 13 november gaf. Het hangt er maar vanaf hoe trouw de Christelijke werknemers hun taak voor Gods aangezicht ter hand nemen. We kunnen dat niet doen als eenlingen maar wel in Christelijke eenheid.

De breedte en de diepte van ons Christelijk leven

Wij leven wel in bewogen en verwarde tijden. Niet alleen als kerken zuchten we in verdeeldheid, maar ook als bredere Christelijke gemeenschap ervaren we strijd tussen hen die één moesten zijn in de Heer. In zulke tijden worden er vaak verwijten gemaakt. En daarop volgt dan verwijdering.

Wat zullen we daar nu van zeggen, of beter: wat zullen we daar nu aan doen?

In de eerste plaats moeten we er op letten, dat niet alleen onze kringen, maar ook de bredere Christenheid met enorme problemen worstelt. En niet alleen de Christenheid, maar onze hele beschaving gaat door een diepe crisis. Wij moeten niet verwonderd zijn dat wij van dit alles de weerslag ondervinden. Liever dan elkaar verwijten maken moeten we de handen ineen slaan en samen de problemen rustig onder ogen zien.

In de tweede plaats moeten we niet uit het oog verliezen, dat we ook ontzaggelijk veel zegeningen hebben ontvangen. Er is door de jaren heen veel opgebouwd in kerk, school, en organisatie. Er zou al veel gewonnen zijn als we daar eerst dankbaar notitie van namen en er de Heer voor dankten. Hij kan ook de tegenwoordige spanningen gebruiken om ons allen te verdiepen in Zijn Woord en de grondbeginselen van het Christelijke leven.

Ten derde moeten we streven naar een bijbelse breedte en diepte van ons Christelijk belijden en leven. In de laatste tijden zijn er, terecht, stemmen opgegaan, die voor een warmer geestelijk leven pleiten. De bezinning op de Pinksterstromingen in de lande hebben daartoe allicht bijgedragen. Laten we allen streven naar een diepere beleving van onze zaligheid in Christus. Laten we dat ook uit doen komen in onze persoonlijke verhoudingen en ons persoonlijk belijden.

Maar daarbij mogen we het niet laten. Het Christelijk leven houdt ook in dat we de banier van onze Koning opheffen op alle levensterreinen. Dat is ook onze taak. Het zou ontzaggelijk jammer zijn als de spanningen die nu onder ons heersen voor velen een excuus zouden worden om zich maar van de Christelijke sociale bewegingen terug te trekken. Dat is wel de meest gemakkelijke weg, maar tegelijk zeer rampzalig voor de toekomst. Want uiteindelijk komt er van het spontane persoonlijke geloofsleven niet veel terecht als we ons daarmee uit het maatschappelijke leven terug trekken. Het is juist daarom dat we moeten blijven meedoen ook aan de Christelijke vakbeweging. Want de machten der duisternis staan niet stil. Ze leggen steeds meer beslag op het leven om ons heen.

Als we dan deze diepte en breedte van het Christelijke leven weer zien en ervaren en als we dan allemaal ons betrokken weten bij het lot van de Christelijke werknemer in de vaak anti-christelijke vakverenigingen, zou dan onze Christelijke eensgezindheid niet in orde komen?

"A Thankful Recipient"

De meesten van u zullen zich nog wel herinneren de Roorda broers. Of liever 2 mei 1969, de dag waarop mijn broer mij een nier gaf. De dag waarop wij een tweede kans kregen, nadat op 28 jan. 1968 een transplant niet werkte. De dag waarop na bijna 2½ jaar tweemaal per week aan de niermachine in Toronto te zijn geweest, dat alles niet meer nodig was. Nu na 18 maanden ben ik nog verbaasd hoe het mogelijk is dat het alles zo goed gaat.

Sinds augustus 1969 heb ik mijn werk weer kunnen hervatten op de General Motors fabriek in St. Catharines. Ik ga nu nog 1 keer in de maand naar Toronto voor onderzoek. En verder kan ik alles eten en drinken. Ik heb helemaal geen dieet te volgen. Behalve dat ik medicijnen moet nemen voor afstoting. Dit zal wel zo blijven de rest van mijn leven. Of de wetenschap zal iets moeten vinden wat dat voorkomt. Ja, wat dat betekent wat mijn broer en zijn vrouw voor ons gedaan hebben, is in woorden niet uit te drukken. Wij weten dat alleen in het vast vertrouwen op God en in het geloof daarin hun de genade gegeven is, om dat te doen. Ook bij dezen willen wij allen bedanken die hun medeleven betoond hebben in die afgelopen tijd.

Libbe Roorda,
Paul Roorda
en families.

Een jaar-abonnement op CALVINIST-CONTACT is ook een gewaardeerd GESCHENK MET KERSTMIS!

DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(18)

Het is nog geen zeven uur als hij door een lange, rechte straat loopt. Hoge huizen rijen zich aanéén tot één lange rechte muur. De ramen zijn maar klein. Hij is in de 43ste straat. Hij passeert een hoog en lang hek, waarachter grote open terreinen zich uitstrekken, met lange rijen hokken en loodsen. Een geur van mest en bloed waait naar hem over. Dit moeten de terreinen van de "Union Stockyards" zijn.

Hij stapt de 41ste straat in. Hier zijn de huizen kleiner. Lange rijen lage huizen, allen gelijk. Als hij op no. 98 aanklopt, gaat juist de deur open. Ivan stapt naar buiten.

"Nou kijk eens aan, daar is Leon. Hoe gaat het in Huntely?"

"Slecht," zegt Jilderd. "De boer is naar een gesticht gebracht. Ik wilde ook wel op de slagerijen. Bevalt het je hier goed?"

Ivan blijft nog even staan: "Ga maar naar binnen," zegt hij, "Marie zal wel op zijn. En kom straks maar naar het kantoor. De opzichter komt om negen uur," en weg is hij.

Jilderd doet de deur open.

De ontvangst is niet erg hartelijk. Jilderd volgt haar naar de kamer. Het is er slonzig en rommelig. Kleren liggen op de stoelen.

Hij vertelt wie hij is.

"Wil je een kop thee?" vraagt ze en meteen schenkt ze al een kop vol.

Jilderd vertelt haar van de ondergang van Valera. Ze luistert met weinig interesse.

"Bevalt het u hier wat?" vraagt Jilderd.

Ze knijpt de grote, donkere ogen half dicht. Ze trekt met de schouders.

"Bevallen? Och, Ivan verdient goed. Maar het leven hier. Nou daar kan ik niet over pochen. De huizen zijn klein. Neen, ik woon liever op het land. Maar het geld. Ja, dat is in orde. Later, als wij wat overgespaard hebben, gaan wij naar het land terug. Dan beginnen wij voor ons zelf." Haar grote ogen staren nu als in een ver verschiet.

De eerste indrukken, die Jilderd hier van de "Union Stockyards" opdoet, zijn niet zo geweldig. Als hij om negen uur door de lange vale straten stapt, waar vuile kinderen bij de deur spelen, is hij triest gestemd. Zal hij hier moeten wonen?

Als hij het terrein opstapt, treft hem een groot bord, waarop met duidelijke letters staat: "Bezoekers welkom." Dat is weer Amerika. In Friesland stond bij elk klein fabriekje een bord: "Verboden Toegang."

Op het terrein zijn grote hokken, waaruit het geloei van koeien opklinkt, het geknor van varkens en het doordringend geblaat van schapen. Grote troepen koeien worden over het terrein gedreven.

Jonge kerels op stevige paardjes houden de beesten in de juiste richting. Naar de slagerijen. Andere troepen worden naar de hokken gedreven. Daar rijden ook kerels op paarden naast en er achteraan.

Jilderd blijft staan kijken. Dat zou hem ook wel lijken. Beter dan in de slagerijen.

Op het kantoor zitten wel tien mannen achter schrijfmachines. De opzichter, die hem te woord staat, is een man van een dertig jaar. Een bleek breed gezicht. Grote lichtgrijze ogen. "En?"

Jilderd zegt zijn boodschap. "En ik zou graag op zo'n paardje rijden en de koeien drijven," zegt hij. "Ik werkte twee jaar bij een boer. Ik kan goed paardrijden."

De opzichter lacht een rij helder witte tanden bloot. "Zo zo. En waarom ben je bij de boer weggegaan?"

Jilderd doet het verhaal van de droogte.

De opzichter blijkt er mee bekend te zijn. Hij knikt en zegt: "Ja, Nebraska, het vee uit die streken was abnormaal mager."

Jilderd denkt aan de magere koeien van Van der Veen.

"Nou allé," zegt de opzichter. "Ik kan wel een cowboy gebruiken. Kom maar mee, dan zal ik je een paard wijzen."

Ze lopen samen over het terrein. De stroom koeien houdt nog steeds aan. Wagens, afgeladen met varkens, worden het gebouw binnen gereden. In de paardestallen wijst de opzichter Jilderd een klein bruin paardje aan.

"Hier, neem deze maar. Hij is wel eens wat bokkig, maar overigens een prima dier. De verzorging is nu eenmaal voor jou. Begrepen? En twee dollar per dag."

Het valt Jilderd wat tegen. Maar vooruit dan maar. Hij neemt het aan. Op het kantoor wordt zijn naam ingeschreven. Jilderd ziet een kans om weer Hoeneveld te worden. Leon Hoeneveld. De klerk schrijft het op. En daar is 't dan mee afgelopen. "Morgen kun je direct in dienst komen," zegt de opzichter nog. "Maar het paard moet je direct verzorgen. God morning."

Jilderd slentert het terrein weer op. Vrije toegang. Wel, laat hij een kijkje nemen.

In het grote gebouw met betonnen muren krioelen wel honderden varkens in een hok. Het duurt niet lang of de varkens trekken als hammen en spek door de zalen. De "Union Stockyards" draaien op volle toeren, bij dag en bij nacht.

Jilderd loopt weer naar buiten. Hij kan slecht tegen deze moordpartij.

Hij loopt weer terug naar het huis van Ivan. Marie zit aan een broodmaaltijd. Rauwe uien snijdt ze in plakjes op het brood.

"Zo was je d'r weer," zegt ze, zonder interesse. "En geslaagd?"

"Ja, ik ben aangenomen. Paardeknecht."

Ze snuift verachtelijk. "Niks waard. Je verdient er niet veel mee. En het is een hondebaan, zegt Ivan. Ja, wil je brood?"

"Alstublieft. Wel graag, maar liever geen ui."

Ze lacht maar eens wat. "Je moet Ivan maar eens vragen, waar je hier onderdak kunt vinden. Hij komt om zes uur thuis."

's Middags dwaalt Jilderd door de vale buurten van de "Union Stockyards." Het is nog warm voor september. De zon blakert op de bepleisterde muren van de dode huizen. Van de terreinen klinkt het geloei van koeien. Het snerpt klagelijk door de hete dag. Het doet Jilderd aan Friesland denken, aan de herfst, als de koeien naar de stal verlangden. Dan stonden ze met gerekte halzen aan de slootkant met hoge wilgen, waarvan de bladeren als zilveren scheepjes naar de aarde voeren. Daar kon je de herfst ruiken, de aarde, het water, de wilde balsem, en de kruidige waterplanten. Dan hing er 's morgens een rozige mist over hun steeg. Jilderd leunt over het hek van de terreinen van de "Union Stockyards." Hij ziet het dorp opeens heel dicht bij. Er springen tranen in zijn ogen.

Dan vermant hij zich. Resoluut stapt hij door de straat. Hij zal het paard maar eens voer geven. De verzorging is voor hem.

's Avonds zit hij weer bij Ivan en zijn vrouw in de kleine kamer. Ivan vindt het maar zo zo, dat hij cowboy is geworden. "'t Zal je niet mee vallen," zegt hij, "en je verdient er ook niet veel mee."

Ivan denkt eens even na. "Ik vermoed, dat Schmid je wel in huis wil nemen," zegt hij. "Dacht je ook niet, Marie?"

Ze zit lusteloos te kijken. "Je zou het kunnen vragen."

"Ja, juist. Laten wij er maar eens naar toe gaan."

Samen lopen ze door de straat. De zon zakt achter de daken der huizen. Door de straat drommen arbeiders. De nachtploegen trekken naar het werk.

"Ze draaien hier 's nachts door zeker?" vraagt Jilderd.

"Ja natuurlijk, dat zal je nog niet meevallen. Een hele nacht op zo'n bok.

"Komen er dan 's nachts ook koeien aan?"

"Ja, wat dacht je dan. 's Nachts rijden er toch ook treinen."

Jozef Schmid woont in een van de niet grote huizen in de lange straat. Deze huizen zijn wel hoog. Drie verdiepingen. Schmid blijkt in de bovenste te wonen.

Langs een smalle trap gaan ze naar boven. Ivan klopt op een deur.

Jozef Schmid komt zelf aan de deur. Hij is een man van een dikke vijftig jaar. Klein en breed. Zijn hoofd is rond en rood en staat op een korte vette nek.

"Ha Ivan," zegt hij. "Zwarigheden, jong?" Hij spreekt het Engels met een Duits accent.

"Nee, dat niet, maar deze knaap is van Hunteley gekomen. Hij werkte daar bij dezelfde farmer als ik. En nu gaat hij hier werken. Maar zou jij hem in huis kunnen hebben? Je moet hem natuurlijk het vel niet over de oren halen."

De kleine, dikke man strijkt door zijn dunne haar. "Ach zo. Ja, dat zullen wij de generaal van 't schip moeten vragen! Komt binnen mannen."

(Wordt vervolgd)

De Etnische invloed op het Economische, Politieke en Sociale leven van Canada

(II)

In het eerste artikel hebben we de manier besproken waarop de regering de aanbevelingen, die in Boek IV van de Royal Commission on Bilingualism and Biculturalism worden gedaan, in overweging heeft genomen. We hebben van de commissie een paar van de voornaamste grondbeginselen waarvan ze is uitgegaan, uiteengezet en een kort overzicht gegeven van de historische achtergrond van de manier waarop het Canadese volk is samengesteld.

De B and B commissie gaat dan verder met een onderzoek naar de invloed van hen, die noch van Franse noch van Engelse afkomst zijn, op het economische, politieke en sociale leven in Canada. Er zijn twee adviezen tot anti-discriminatie gegeven, om een onpartijdige basis voor hun aandeel op economisch en politiek gebied te verzekeren.

Er zijn geen directe adviezen uit de bestudering van de sociale gedragslijn voortgevloeid. De commissie verklaarde dat, hoewel de immigranten voortdurend gedwongen worden zich aan de economische, politieke en wettelijke structuur van hun geadopteerde vaderland aan te passen, de gemeenschap zelf veel minder drang uitoefent en een grote verscheidenheid in gedragslijn bijvoorbeeld in de familiekring, op kerkelijk gebied en in maatschappelijk en cultureel verband, accepteert.

Recommendatie I: Aandeel in de economie

Personen van andere dan Franse of Engelse afkomst worden in alle lagen der bevolking en in alle beroepen en werkkringen aangetroffen, maar de etnische afkomst van een persoon hangt samen met de positie die hij in de economische structuur bekleedt. Ook zijn er verschillen in bedroep en gemiddeld inkomen onder de verschillende culturele groepen. De plaats die op de maatschappelijke ladder wordt ingenomen, wordt beïnvloed door een aantal factoren, zoals de manier waarop en omstandigheden waaronder men hier is gekomen, het tijdstip van aankomst, beroep of werkkring, volksgewoonten, discriminatie en taalmoeilijkheden. Discriminatie wordt soms als de meest belangrijke factor beschouwd, hoewel dit vaak onder een dekmantel gebeurt, waardoor de invloed moeilijk is vast te stellen.

De Commissie verklaart, dat er een zekere mate van discriminatie in de Canadese wetgeving is voorgekomen. De voornaamste slachtoffers daarvan zijn de Aziaten in Brits-Columbia geweest, die in het verleden het kiesrecht moesten ontberen en uit een aantal beroepen en werkkringen werden geweerd. Gedurende de Tweede Wereldoorlog werden er speciale wettelijke voorschriften uitgevaardigd tegen Canadezen van Japanse afkomst, zoals confiscatie van hun bezittingen en evacuatie uit het kustgebied; een groot aantal werd zelfs na de oorlog naar Japan gerepatrieerd.

De oorzaak van het feit, dat er niet meer discriminerende wetgeving is geweest wordt voor een deel toegeschreven aan de discriminatie in het Canadese immigratie-beleid. Daar is een eind aan gekomen door veranderingen in immigratievoorschriften aangekondigd in juli 1966, waarbij iedere vorm van discriminatie op grond van geografische of etnische afkomst werd weggenomen en dezelfde maatstaven voor toelating voor alle immigranten werden aangekondigd.

Bepaalde groepen hebben van discriminatie te lijden in hun werkkring, is werk of opslag geweigerd, hebben minder loon ontvangen dan de anderen of zijn de toegang of deelname tot scholen of aan opleidingen ontzegd. Vooral negers, Aziaten en Joden hebben van dit soort discriminatie te lijden gehad, maar ook andere nieuwe immigranten, Britse inbegrepen hebben dit in min of meerdere mate ondervonden.

De economische gevolgen van discriminatie zijn niet voor alle groepen dezelfde. Sommige groepen schijnen door discriminatie tot buitengewone prestaties te worden gedreven, terwijl anderen er door worden geremd in hun ontwikkeling.

Welke de economische gevolgen voor een groep in haar geheel ook mogen zijn, de commissie is er van overtuigd, dat discriminatie krenkend is voor de persoon, waartegen ze is gericht en de maatschappij waarin ze bestaat. "Een lan als Canada dient te erkennen dat er eenheid in verscheidenheid bestaat in ons land, en het moet zonder meer alle discriminatie van de hand wijzen."

De commissie adviseert dat (1) alle provincies wetgeving dienen te introduceren waarin alle discriminatie op het gebied van werkverschaffing en huisvesting wordt verboden en (2) dat de provinciale regeringen en overheidsinstellingen ook onder die nieuwe wetgeving dienen te vallen en (3) dat de provincies administrateurs aanstellen wier enige taak is er op toe te zien dat de wetten ten aanzien van de Rechten van de Mens worden nagekomen.

Vijf provincies hebben wetgeving op dit gebied: Alberta, Ontario, New Brunswick, Nova Scotia en Manitoba. De Wet op de Rechten van de Mens in Manitoba werd op 13 augustus 1970 koninklijk bekrachtigd. In vier provincies beantwoorden de wetten op dit gebied echter niet aan het ideaal dat de commissie zich heeft gesteld. De provincie Brits Columbia valt zelf niet onder haar eigen wet op de Rechten van de Mens en in drie provincies heeft men geen administrateurs die zich alleen bepalen tot controle op de uitvoering van de wetgeving op de Rechten van de Mens. In Prince Edward Island vallen deze zaken onder het Department of Labour, terwijl in Quebec en Saskatchewan deze zaken worden behartigd door de Procureur Generaal. Newfoundland heeft in mei 1969 de Human Rights Code geaccepteerd, maar het is er nog geen wet.

De commissieleden zijn zich bewust van de tekortkomingen van de wet op het gebied van discriminatie. Zij zeggen dat de wetten die discriminatie verbieden er toe hebben geleid dat de discriminatie nu op verborgen manieren plaats vindt. Bovendien weten zij ook wel dat er manieren van discriminatie zijn die vrijwel onmogelijk door wetgeving kunnen worden bestreden, maar die desniettegenstaande zeer nadelig kunnen zijn voor wie er het slachtoffer van worden.

ADVERTEERT IN ONS BLAD

Wij lazen voor U

A. M. Rehwinkel,

DE ZONDVLOED

Amsterdam: Buijten & Schipperheijn, 1970, 264 pp. $6.50 in Canada en de V.S. (verkrijgbaar bij C. Van Dam, 374 Queen St. S., Hamilton, Ont.).

Was de 'zondvloed' een plaatselijke overstroming of was hij universeel? Waar kwam al dat water vandaan? Is er wel zoveel water op onze planeet? Waar is al dat water nu gebleven? Hoe groot was de ark? Waar haalde Noach de kennis vandaan om zo'n groot zeewaardig schip te bouwen? Hoe konden al de diersoorten in de ark en hoe moest het met hun voeding en vermeerdering? Hoe was het leven op de aarde vóór de vloed? Hoe zijn de bergen ontstaan?

Op al deze en nog veel meer vragen gaat Prof. Rehwinkel in. Hij stelt interessante, vaak zeer bevredigende en bijbels verantwoorde oplossingen voor.

Het bestuderen van geologische en biologische vondsten en de vraag naar hun ontstaanstijd en geschiedenis roept inderdaad reeksen van problemen op. Doch ze mogen niet opgelost worden zonder volledig rekening te houden met de betrouwbaarheid van de Schrift, ook als historieboek. Daarom is het overwegen van de zondvloed en zijn betekenis en gevolgen ven eminent belang, ook al blijven dan nog vele vragen open. Zo min we de diepte van de zonde kunnen peilen, zo min kunnen we haar verstorend werking in heel de schepping doorgronden. De auteur van dit boek houdt er volledig rekenschap mee, dat de zondvloed een niet te meten oordeel was over de gehele schepping.

De wetenschap — en in het bijzonder de natuurwetenschap — behoort tot de afgoden van deze tijd waarop de mens gaarne vertrouwt. Doet hij dit, dan komt hij in de positie, wetenschapbeoefenaars te geloven die autonoom hun antwoorden stellen in de plaats van het onderwijs dat de H. Schrift geeft met betrekking tot geweldige historische gebeurtenissen, als de revolutie in het paradijs, en de zondvloed — beide wereld-omvattend in hun karakter en betekenis.

Het boek **De Zondvloed** biedt andere oplossingen voor vele problemen dan de autonome wetenschap dit doet. Deze immers bekommert zich niet over de vraag of haar conclusies overeenstemmen met de Scheppingsopenbaring en de geschiedenis die door God geschreven wordt. Zij treedt op als pseudo-openbaring. Rehwinkel's oplossingen en overwegingen verdienen daarentegen ernstige bestudering, daar ze niet in strijd zijn met de Schrift, doch ervan uitgaan.

C.V.

KLM GASTVROUWEN IN HET NIEUW

Als de eerste Boeing 747B van de KLM volgend jaar op de Noord-Atlantische routes wordt ingezet, dan zullen de stewardessen en contact-employee's aan de grond hun passagiers in geheel nieuwe uniformen tegemoet treden.

Meer dan ooit wordt er op dit gebied in de wereldluchtvaart geëxperimenteerd met kleuren, terwijl tevens een tendens merkbaar is de uniformiteit te doen vervagen ten gunste van een individuele keuzemogelijkheid. Uniform blijft vaak alleen de kleur.

Ook de KLM volgde deze tendens en haar gastvrouwen kunnen straks beschikken over een beroepsgarderobe waarmee ze naar eigen smaak en behoefte kunnen combineren. Zo krijgen de stewardessen een collectie met de toepasselijke naam "Feel Sure", bestaande uit een mantel, twee overgooiers, een jasje, twee japonnen, een serving-dress met mouwen en een serving-dress zonder mouwen. De set voor de contact-employee of grondstewardess heeft een mantel, een overgooier met blouse, een tuniek met witte coltrui, een pantalon, een japon en een jasje.

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Ontarians zijn de soort mensen die hier niet zouden zijn als er een betere plaats gevonden kon worden. Wij zijn mensen die uit honderden landen kwamen en bleven om op te bouwen. Mensen met een ruggegraat en bravoer en een wil om te slagen. Mannen en vrouwen die een levenstandaard in tientallen jaren hebben geschapen waar andere landen eeuwen voor hebben gewerkt om dat tot stand te brengen. Indien wij een tekortkoming mochten hebben dan is het onze chronische bescheidenheid. Ontarians kunnen er trots op zijn . . . slechts zelden laten zij dat anderen weten. Van een economisch standpunt beschouwd is dat verkeerd. Des te meer mensen we hebben om Ontario en Canada een zetje te geven des te beter is het. En er is heel wat waarmede men het een zetje kan geven. Ons onderwijssysteem is een goed voorbeeld. In de 60's zagen wij een behoefte voor hoger onderwijs; tegen 1970 waren er vijf meer universiteiten gebouwd en werd de studenteninschrijving verdubbeld.

Het Community College werd in dezelfde periode geboren en twintig werden er in slechts drie jaar opgericht. Deze nieuwe hogescholen van toegepaste kunsten en technologie bieden cursussen met diploma aan in vrijwel alle vakken van bioscheikunde tot luchtvaartverkeerscontrole. Wij hebben vanzelfsprekend behoefte aan een krachtige economie om deze belangrijke programma's te ondersteunen. Ofschoon onze produktiviteit in tien jaar werd verdubbeld en onze inkomsten in twaalf jaar, bleven de Ontarians niet op hun lauweren rusten. Er is een veel eisende tiental jaren voor de boeg vol met uitdagingen en kansen om de kwaliteiten van onze levens nog meer te verbeteren. Om deze uitdagingen het hoofd te bieden, dienen wij in onszelf te geloven. Hetgeen, als men erover nadenkt, helemaal nog niet zulk een slecht idee is.

Telkens als U Ontario een zetje geeft . . . worden Ontario en Canada een beetje krachtiger.

Government of Ontario John Robarts, Prime Minister.

TOWARD A NEW CHRISTIAN RADICALISM?

by Dr. Louis Praamsma

②

In a former article I pointed to some indications of a kind of radicalism among us that, in my view, in some of its statements seemed to be more revolutionary than reformational.

It was not my intention to concontinue with some more articles on this subject, but I am to a certain extent forced to do so after having read a book in which my name is mentioned as that of a man who definitely gives wrong leadership in the area under discussion; I think it is proper that some response from my side is given.

The book of which I am writing was first offered to me by **Tomorrow's Book Club** (director Mr. A. Peetoom), its title was **"Out of concern for the church"**, and the following survey of its contents was given in the prospectus:

THE WAGES OF CHANGE

John A. Olthuis: "Churches in North America own over one hundred and twenty billion dollars worth of real estate . . . Perhaps we should sell some of our church buildings, worship in rented halls and pool our resources to take a stand for Jesus Christ in those areas of American culture where its spiritual direction is today determined: the schools, the universities, the arts, politics and industry."

THE GOSPEL IS RADICAL

Hendrik Hart: "The church is dead, or at best unconscious sleeping, or comfortably drowsy in the warm air of its safe traditions. If forty-five million believers really BELIEVED, we would have a lot of mustard seed. All we have now is a lot of mustard to make the North American hotdog more palatable."

A MODEST PROPOSAL FOR REFORMING THE CHURCH IN NORTH AMERICA

Calvin G. Seerveld: "My modest proposal for reforming the Christian Reformed Church in North America is this: close Calvin Seminary. Disband all denominational boards and standing committees. Strip yourself of ministerial status; and let the ruling elders in the congregations designate as instructors in the Word whoever can bring the Word of life from the Scriptures and is practising a daily walk of prayers and fasting in the spirit of the Gospels."

CRISIS IN EVANGELICAL CHURCHES

Bernard Zylstra: "It is quite clear that the conservative evangelical wing of the Protestant churches has come to a standstill, defending ever more vehemently a status quo position. Christ's judgment of the Pharisees is to the point here: 'You have a fine way of rejecting the commandments of God, in order to keep your tradition.'"

MUST THE CHURCH BECOME SECULAR?

James H. Olthuis: "It is clear that the interests of the New Testament were as wide as the normal affairs of life, and certainly not limited to cultic exercises. Thus one cannot say that what the Scriptures say about the 'church' only refers to the institutional church."

I was more or the less stunned by the deafening sounds of these explosive words clothed in the garment of modest proposals, but I thought: "Maybe the director of Tomorrow's Book Club selected only the salt and the pepper, while the soup itself will be more digestable".

My hope that Mr. Peetoom would have quoted out of context was not fulfilled, however; I am even inclined to say with the queen of Sheba: "The half was not told me!"

Allow me to add some at random quotations.

The authors declare together in their Preface: "The institutional church, in failing to preach the Word of God in its central sense, has become both internally sick and externally irrelevant."

They make no exceptions, their statements are sweeping, I read with capital letters on p. 32: THE CHURCH IS DEAD, the next page speaks of "the ghetto of the Christian Reformed Church, the church institute has identified itself with the norm (p. 38), it abounds in hypocrisy (pp. 50, 52), its Sadducee leaders (liberals) instil poison into the blood of the church, its Pharisee leaders (conservatives) excel in rationalistic quibbles and interpret Scripture according to our human confessions (p. 53).

This picture gets a very personal application on p. 34: "Such a church is powerless to act. It will, as is the case, seek its refuge not in obedient response to the call of the Gospel, but in a verbalized doctrinal, theological faith — a brain-faith, a mouth-faith, a paper-faith. Such a faith engages in credolotry. At worst such a faith degenerates into the Protestant anti-Papist hatred of a Paisley or the anti-communist, God-bless-America idolatry of a McIntyre. At best it halts at the sterile doctrinal infighting and heritage-preserving leadership of a Dr. Louis Praamsma, whose range of problematics, characteristically, is largely confined to the Christian Reformed Church. This kind of Christianity can only be practised behind church walls. On weekdays its people serve either the free enterprise conservative capitalist establishment or the liberal-socialist hypocrisy in the democratic West. Where it exists behind the Iron Curtain its pats Communism on the back."

I cannot say that I was deeply impressed by this profile; the way in which these words were written reminded me of a kind of polemics which has often been called **odium theologicum** or **rabies theologorum** and, whereas the author of these lines, dr. H. Hart, is not a theologian but a philosopher, I asked myself: is this perhaps a kind of **odium philosophicum**? But at any rate, as far as I am concerned, I do not want to set one step on this road of polemics.

The book seems to have some pre-occupation with the reading of dirty books; one of its authors declares: "Perhaps books containing four letter words are often 'cleaner' than the sweet, sentimental, pseudo-pious, Christian-life distorting publications that are often passed off as Christian literature." (p. 18) Another pleads for "preaching support for learning how to Christianly read dirty books". (p. 52)

Its attack on all present-day institutional churches, and esp. on the Christian Reformed Church, is very serious: we read that each denomination represents a schismatic, often a heretical tendency (p. 94), that the institutional church is only one of the rooms or structures of the Kingdom (pp. 114, 115), that it is irresponsible to tell the members that financing the institutional church has precedence over financing christian organizations (p. 17), that the people of this church are by and large hypocritical (p. 50) and that the moneys now going to support foreign and home missions and to distribute Gideon Bibles may be given instead for the foundation of a Christian weekly.

I got the impression that this book in a certain way has something in common with the worldwide movement of Pentecostalism: that movement attacks the church, because that church (although it has the gospel) does not have the **full** gospel; this book tells us that the Christian Reformed Church (although it is a church) is lacking in its message as far as the **heart** of the gospel is concerned: the preaching of the kingdom. It gives, as I read on p. 55, perhaps the milk of the gospel, but not the meat.

In my view this book proclaims the message of a new christian radicalism.

It may sound rather paradoxical, therefore, when I start with pointing to our points of common agreement: I really do not make up these points for this occasion, and I don't feel the slightest need to do so; when Dr. Hart launched his attack on me (according to the preface of the book he spoke these words in April 1970, in a meeting of the C.L.A.C.) I was a member of the A.A.C.S. and a supporter of the C.J.L.; I have my good friends among the men of these movements and have been the host of prof. Dooyeweerd and prof. Van Riessen; there was always mutual respect.

Points in common! It is rather easy for me to mention them, I could quote pages of the books I have written and pages of many other books that have been written; it is the trouble with the authors of "Out of concern for the church" that they often announce as brand new what is nothing else than common Calvinism.

I read for instance on p. 110 that is may sound **startling** for the 'right bank' in the church (and with this right bank the author means the evangelicals, orthodox or conservatives) that they are as confused as the men of the 'left bank', because they "have identified or confused the Kingdom of God with the institutional church." The great **news** that the author preaches is, that that Kingdom of God should **not** be identified with that institutional church.

But this great news is very old news.

I use for my catechism-classes the book of Rev. De Ridder and Thea Van Halsema: **My Church**, and I would like to stress the fact that this is a book published in the name of our denomination. In that book is a special chapter on: **The church and the kingdom**, and in that chapter a diagram is drawn of two circles: the inner circle is that of the church, the outer that of the kingdom, and the center of that circle is Jesus Christ. That diagram is explained in that book in the following way: "In the center of both circles is Christ, shown by the Greek letters that stand for His name. Christ is the center and head of the church, and He is the center and King of the kingdom. But you see that the kingdom is bigger than the church. The church is the gathering together of God's people. But they are gathered together in the church so that they can go out and do many things in the world to spread God's kingdom. The church is like a powerhouse for the kingdom. From the powerhouse many power lines go out into the world as God's people go out to extend the kingdom." (p. 46)

I called this idea **common Calvinism**, and I want to point both to John Calvin and to the institute that bears his name, Calvin College.

Calvin's teaching about the relation of Church and Kingdom has been aptly summarized by **Dr. P. J. Richel** in his thesis: **Het kerkbegrip van Calvijn**, and I quote from this book the following: "The kingdom of God is wider than the visible institute of the church, it is to be found everywhere where Christ is recognized being King and where the life is ruled by Him. Calvin identifies the kingdom of God with the church, but not with the church in its institutional form, in its offices. We find here the distinction (later to be found with Kuyper) between the organism of the church and the institute of the church." And further on: "The center of the Kingdom, the core, the heart, is to be found in the instituted church with its ministry of the Word and the sacraments. The kingdom itself had a universal meaning and covers all areas of life." (l.c. pp. 75, 76)

Dr. H. Hart has accused me of "heritage-preserving leadership"; I would like to state here that, to a certain extent, we both try to preserve the same heritage. I also want to point to the institute that bears Calvin's name: **Calvin College.** In this year 1970 a Report has been published by the Calvin College Curriculum Study Committee under the title: **Christian Liberal Arts Education.** I read in this book (on p. 64) an eloquent exposition of what has been called the **cultural mandate,** and then the words follow: "After the ingression of sin into human life, though man does indeed still work at culture and thus fulfill the cultural mandate, he no longer does it in order to serve and praise God. His works of science and art are produced out of the wrong motives and often reveal those motives. It is man's redemption in Christ which again puts things straight. Now again there is the possibility of putting all things in subjection to God. The themes of creation and sin are in this way bound up with the theme of redemption, and the life of the redeemed, as we have already seen, is a life of serving God in our cultural tasks." "Those people who hold that the sole tasks permitted a Christian, beyond those necessary for continued existence, are the proclamation of the Gospel and the performance of acts of mercy, are mistaken. St. Paul often speaks of the peculiar interim status of the Christian's existence and the burning urgency of proclaiming the Gospel which follows from this status. But he does not hold that every individual christian must spend his whole life preaching the Gospel. Rather, the Christian community, through certain of its members, must see that the Gospel is proclaimed. The task of the Christian community in this world is to build a Christian culture, different members of the community specializing in the performance of different aspects of this whole task."

These words are to be found in an official publication of Calvin College, and instead of denouncing this college as the authors of "Out of concern for the church" do, and virtually writing it off as an institute "without a commonly accepted Christian philosophy giving cohesion and unity of outlook to the educational enterprise" (p. 98) they would have done well in discussing the **common** basis and the common problematics.

I want to write, as I said, on points in common.

I sometimes wonder how far our common agreement goes; I read for instance on p. 89: "Contrary to general opinion in evangelical circles 'understanding the Word' is not to be equated with 'intellectual assent to an infallible Bible'."

I have read and reread these words, and yet I don't know what the author means by them. It is crystal-clear, it goes without saying, it needs no proof, that **nowhere** in our circles, and **nowhere** in evangelical churches, faith is equated with intellectual assent. If the author really means to say this, he simply draws a caricature.

Of course he may have had in mind that the danger of intellectualism is always on hand, he might even have quoted my brochure **'Calvinisme en Onverdraagzaamheid'** in regard to this and also Kuyper's study: **Drie kleine vossen**; in this area we are in complete agreement and prof. Zylstra will even agree with me when I observe that intellectualism is a danger threatening philosophers as well as theologians.

But faith as intellectual assent, who would defend such a proposition?

Let me only quote what one of the 'founding fathers' of Christian Reformed learning, prof. **W. Heyns**, wrote in his **Manual of Reformed Doctrine**: "Historical faith is merely an intellectual assent to the truth revealed to us by God in the Holy Scriptures; it is called a dead faith . . . it does not deserve the name of faith . . . it even becomes a false faith". (l.c. pp. 263, 264)

I would say: here again is no difference of opinion and what is stated to be contrary to general opinion makes the impression of beating upon an open door.

However, if prof. Zylstra has difficulties with the term 'infallible Bible', let him say so; if he has troubles with the idea of verbal inspiration, let him make it clear: I don't say that he has these difficulties and troubles, I only ask what he means with his cryptic words.

In the discussion of recent years it has often been stated: the details of the Bible do not matter very much, if we only get the message; let us not quarrel about words, if we only get the Word!

But this is a false and misleading distinction.

We cannot get the Word without the words.

We cannot get the **Logos** without the **graphe.**

For Christ is the Christ of Scriptures.

(To be continued.)

"OUT OF CONCERN FOR THE CHURCH"

"Christ-confessors today, worthy of the name, are concerned. Five Christians have articulated their concern for the Church. The papers which have resulted are now bundled together and published in this volume."

With these words begins the preface of "Out of concern for the Church." It is not my intention to review this book. Dr. Louis Praamsma at his request has done so in the accompanying article "Toward a New Christian Radicalism?"

A few remarks, however, may be permitted.

All five papers have been presented on former occasions, so that this book presents nothing unfamiliar to us.

If we understand the meaning of this book correctly, the authors want us to discuss and be concerned about the various topics with which they deal. This, in itself, is good. But we should then also create a healthy atmosphere for such a soul searching endeavour.

I stumble immediately on the first sentence of the preface. "Christ-confessors today, WORTHY OF THE NAME, are concerned," it says. I don't want to be particular, but I submit that no one, not even the authors of "Out of Concern for the Church", are worthy of that name. No one is WORTHY of the name "Christ-confessor". If we talk about the church, which this book does, we must realize that only those belong to the church, who have been BROUGHT to God by GRACE alone.

Another stumbling block for a fruitful discussion I find in the second chapter about "The Gospel is Radical" (page 34). There Dr. Louis Praamsma is mentioned in one breath with Paisley and McIntire. I quote: "At best it halts at the sterile doctrinal infighting and heritage-preserving leadership of a Dr. Louis Praamsma, whose range of problematics, characteristically, is largely confined to the Christian Reformed Church." Of course, one may disagree with someone else, but don't complain about the cold if you have yourself first broken the glass windows.

Even Professor Calvin Seerveld does not escape the danger of calling hypocrisy that which in reality may be explained as a lack of fully experienced Christian living. Hypocrisy is the word often used in this book, but it is a very serious accusation, which cannot be used if one is not entirely sure that this accusation is applicable.

If the authors want us to seriously think about the situation in the instituted church (and I think they do), especially in the Christian Reformed Church, why then throw up so many roadblocks?

If we want to make inventory, if we want to put one another on the right track, if we desire to help one another in carrying out our mandate as members of the Body of Jesus Christ, we must take care to create a good, Christian atmosphere among ourselves.

Out of concern for the Lord's Church!

Editor

Cold cash is used by the RBI to train fervent missionaries. To kindle evangelists. To prepare pastors' assistants. And to mold committed Christians into vibrant witnesses. Annuities, Endowments and Wills are three important facets of our future growth and financial program and we'd like to tell you about them. Won't you consider the satisfaction of putting your money in action… for Christ's sake!

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ASK FOR CATALOGUES.

World of Young Writers

Drama: can it be relevant?

by JAMES KOLDENHOVEN.

The artistic revolution in our country provides the Christian community with an optimum moment to get into the act. Dramatically, too. On the one hand drama has developed as psychedelic and electronic dimension that is intent on bombarding its viewers at gut level and shaking from them subjective truth. On the other, dramatic expression is intent on message, objective lesson. The strobelighted, rock musical-drama **Hair** urges the viewer to find in himself his own message; the lyric-dialogue speaks a message of concern for one another. Likewise, such movies as **Space Odyssey 2001** have a double direction: to shock you into self-awareness and, in case what you find is ugly, to soothe you with notions of rebirth.

No one is certain anymore what dramatic art is supposed to do or be. Existentialism has produced both the anti-hero who lacks exaltation and purpose and the desperate sense of wanting to belong, to communicate. Technology is exploited by the dramatic art form to say something new about a dying society. However, through the blinking strobe lights and cacophony of electronic music comes the cry for relevancy. A new society is born with every generation, but the twentieth century has not seen a society and life-style quite like the one being born at the moment. And, in my opinion, there is no greater p-portunity than right now for the Christian community to act.

Relevancy, however, cannot be the kind of relevancy that is demanded by a misguided society. Accommodation to prevailing trends is not in the picture. What we need is a radical review of drama in the Christian community, but more, for society at large. The following paragraphs are an attempt to outline such a program.

Relevancy Calls for Review

We must first of all agree that the very existence of drama is God ordained. At the heart of every good play there is that which God spoke. His Word. And that is Law! Believe it or not, God's opening paragraph to man makes drama possible. Not by what man has done with physical action. Nor situation. Nor time. Nor subject matter. If you don't believe God created the very laws of art, the very essence of drama, then you don't believe that God created the heavens and the earth. It's that simple. A matter of faith. Make that relevant to your students and society and you are Biblically relevant!

We must also agree that every play, seriously sculptured, is rooted in a rather singular religious outlook. And I don't mean denominational theology. Like a vacation trip, a play starts at home. The entire trip is prejudiced by the conditions of home and family environment, though a playwright, like the vacationer, prefers to avoid talking about home during his trip. But sooner or later he comes back. Arthur Miller's play **All My Sons** leaves home assuming that man's condition is what it is because of material selfishness and that society can be restored by self-asserted integrity. This religious outlook influences the choice of subject matter, language, set background, and lighting. Make this relevant with each play you produce and you have done a service for your students and community, if the Biblical alternatives of sin (un-God-direction) and redirection in Christ are inherent in your relevancy discussions.

We Must Build Bridges

We must also agree to build, not burn, bridges between the society we serve and our own pig-headed notions about drama. We are a corporate body of Christ, and the body of Christ is the salt of the earth, that is, secular society. I'm talking about communal participation. I have an appreciation for the school board who will not permit the production of Wilder's **Our Town**. That board is no worse than the director who wants to do the play in the name of "humanizing experience", or because it is art, or because it has a simple set. The board, of course, is sensitive to the graveyard scene. But I have yet to hear a high school director give an adequate explanation of the play's norming, religious principle, or, for that matter, an adequate explanation of the ladder. But boards have cooled, directors have won, and **Our Town** has had its viewing. But where is the gain in communal understanding? The relevancy? A really Biblical account of the performance? Nowhere. And now there is confrontation over Osborn's **Luther**. Can we get together as a Christian community and really think positively about what happens on a stage, with a play, with student actors, in front of a living Christian audience?

When we have agreed to the origin of drama, agreed to the fact that drama is religiously oriented, and agreed to find out as a community our cultural mandate relative to play production, then we can shout, "Down with moralistic codes for the stage," "Down with sentimentality and unreality." But that takes time, patience, tact, and Godly leadership. When we have really come to understand how to serve our Lord with drama, then we can put into proper perspective discussion about nudity, profanity, drunkenness, coarse language, and sexual overtones in drama. Not until then, however. And not until we can be sure of the Christianity of our youth will we be able to condone any or all of the subjects just mentioned. But we will be irrelevant if we cater to the service of our youth at the expense of our Lord, if we arbitrarily select some sin-subjects for deletion, if we distort reality for the satisfaction of our own code of behaviour or morality.

Whether or not we produce Christian writers of drama, we have a vital responsibility to the arts, among them drama. Whether we choose to use post-performance discussions, in-rehearsal insight breaks, or Christian critique mailings as a place to begin is not important, but we must begin. We must bring to the stage a renewed vision of our Biblical responsibilities. By our relevancy and modernity we may yet be heard by a visionless society.

● *Mr. James Koldenhoven, M.A., University of South Dakota, teaches English and drama at Dordt College, Sioux Center, Iowa. Reprinted with permission from the March, 1970 issue of the* Christian Educators Journal, *Grand Rapids, Michigan.*

Values

As a parent aware of his responsibilities, I tried to teach my youngster values. On Saturday I ordered him to clean up his room and then report to me. When he was finished, the youngster said, "Aren't you going to give me something for cleaning my room?"

"What is it you expected?" I asked.

"Oh, a nickel or a dime, or something . . ." he said.

"Son, sit down. I'm going to explain something to you."

The boy took a deep breath and then sat down.

"You know, there are intrinsic and extrinsic rewards in life. I do not want my children to only go after the extrinsic rewards. Do you understand what I mean?"

"No, what does it mean?"

"When I give you a nickel or a dime, I am giving you a reward that you can see. You can hold it in your hand, and say: 'See what I got for cleaning my room?'"

"You mean you're going to give me a nickel or a dime?"

"No. This time, I want you to learn what 'intrinsic reward' means. Instead of giving you a nickel or a dime, I am going to look how well you cleaned your room. If you did a good job, I'll say to you: 'Son, you did a good job; I hope you keep it up.' That is an intrinsic reward; you can't see it and you can't hold it in your hand. But it makes you feel good to know that you have done a job well."

"Okay. May I go now?"

"Yes. You did a good job."

A week passed. Saturday came again, and I ordered the boy to clean his room. When he was finished, he held up his hand and said: "Dad, aren't you going to give me something for cleaning my room?"

There's your chance, I said to myself; and, turning to the boy: "Yes, I'm going to . . ."

"Not the kind that makes me feel good, dad. That was last week. This week I want the other kind."

"What kind is that?"

"You know, the kind when you give me a nickel or a dime?"

"Yes, of course. What do you need the money for?"

"Well, dad, you see, I'm trying to make some money to buy a new truck. I've been messing up my room all week, so I could earn a little more. Don't you think it's worth a dime?"

Of course he got his dime. What's a parent to do?

Baldwin DeKat

•

Music in your life

Music is an art which is enjoyed by people of all standards. When performed rightly it can express moods of every kind: joy, sorrow, excitement and disappointment. Music captivates its attentive audience and sends them through the land of mystical moods. Even without words a melody can relate an entire story. This is often called a characteristic piece.

Music has changed considerably since early times. There are many types of music enjoyed by many classes of people. A large number delight in listening to the performance of a symphony orchestra, while others like country and western music better.

Today's music is played mainly to words. Listening carefully you will hear the story of drugs, loneliness, misunderstanding and love. Words and a good beat turns-on today's youth. Meanwhile the older generation displays their detest for so much racket or noise as they call it.

Whatever your taste, you're bound to find pleasure in some type of music. It seems God created music right within us. In this generation we are going to enjoy electronic sounds, so they say.

What do you think?

Paula Benjamins

Co-sponsored by the Dutch Immigrant Society 2216 Edgewood S.E., Grand Rapids, Mich. 49506

Dear Sir:

Enclosed is a poem which I wrote last October. At the time it meant very much to me and it still does.

LIVING

Make love, not war
Is the slogan today.
There is too much unrest,
Let love and faith pave the way.

And if I'm troubled by life's demands,
I remember the Saviour above,
Believe in Him and I'm in good hands.

"Love thy neighbour,"
I remember the golden rule:
"Do unto others, as you would have them
Do unto you."

Jerry Nolan, 20

• poetry • essays • short stories • drama • non fiction •

Editor:
COR W. BARENDRECHT

Art work:
Prof. C. S. Overvoorde
Calvin College

•

PREPARING THE MANUSCRIPT

Type (if possible) or write legibly, on 8½ x 11 inch paper. Double space (except poetry); use only 1 side of numbered pages. Enclose a cover sheet, stating: Name, address, Title of work, school level or profession, and age.

•

Send all works to:
W.Y.W.,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids, Mich. 49501.

INSIGHT

(former Young Calvinist Magazine)

Grand Rapids, Mich. — After 51 years of publication, the Young Calvinist magazine has changed its name to INSIGHT.

The new name was chosen by delegates to the 1970 Young Calvinist Convention held in Grand Rapids, Mich. last summer.

The purpose of INSIGHT will be to stimulate young people and young-thinking adults to search for and determine Scriptural directives for a meaningful Christian witness in Church and community.

Among several new features in its first (January, 1971) issue there will be a substantial analysis of the problems and future of Indians in Canada and the United States.

A colourful pull-out poster designed by Anthony Goodhoofd of Richmond Hill, Ontario, stresses the uniqueness of man in God's creation: "Wow! I'm made specifically this way by GOD."

Managing editor of this publication will be Mr. John Knight, a Canadian staff member of the Young Calvinist Federation, who last summer was appointed to this post for the **Young Calvinist** magazine. According to Mr. Knight the guiding principle in directing the publication will be Prov. 9:10 (RSV) ". . . the knowledge of the Holy One is insight."

YCF Director Rev. James C. Lont will serve the new publication as editor-in-chief.

New Beginning

You walked the shore;
I watched you from afar
drawing a circle with your hand
around a pebble hidden in the sand.

Your rock-hard tablet
could have struck me then
if you had aimed at me;
but you just drew a circle
and a bird, a branch,
that moved the dust of time.

You walked my shore;
the hidden treasures of the sand
remain unknown to me,
I do not understand
how water washed away
and carried in its currents
rolling rocks, and turned them
into sand
whirled by the wind.

You took me to your lab
when I was ill
and stranded
on your shore.

— — —

Today I walk your shore
and watch you from afar
I write in sand
the story of a tree
and circle with my hand
a Canterbury cross
turned upside down
embroidered on my jeans;

I dance around
and sing a song of peace;
a bird now follows me.

c.b.

WILDLIFE DROPOUT: A Mallard duck which has no use for wild life, and simply answers to the name of "Duck," waddles along beside Toronto student George Mitilinellis, 16, at Cherry Beach. Brought to school lab sick, Duck was nursed back to health by the youth, and now just won't go away. "I take him to swim with other ducks, but when I leave, he comes too," says George.

Vanguard of a new Missionary Crusade?

Drawn out by an unusual request to review a magazine called, **Vanguard**, I will make a few passing comments on the November 1970 issue which accompanied that request.

The masthead states that this periodical is "an independent Christian magazine, sponsored by the Christian Action Foundation." In its own words, this magazine "seeks to proclaim Christ as the Redeemer and Renewer of creature and creation, through Whom man may dedicate the fulness of life to God in loving and obedient service." This missionary magazine crusade is based on the confession of the editors and the editorial committee, that "all human activities, relationships and institutions must be normed by the authoritative Word of God." The confession presupposes that the magazine as a part of "human activities" does not escape the measure of that norm.

The announcement of a "revised format" at the beginning of a synopsis of the magazine's content suggests that there have been previous issues of a different format. The November 1970 issue does not state how many and over what period of time such issues have been published. I suppose that the new size was the reason for the request to comment. The new **Vanguard's** format is that which is uniformly used by the vast majority of weekly and monthly periodicals available on the magazine market which are geared to a specific reading audience: roughly 8 x 11 inches.

The form includes art work and layout, which in this particular issue plays visual tricks on the reader's eyes. The article, "Two Case Histories", for instance, has the visual appearance of an advertisement. Since the human eye tends to relate identical forms and colours, the distinction between what is advertisement and what is meant as an article geared to intellectual understanding, is by no means clear. The association of advertising with editorial matter is increased by means of the use of an identical letter type for both. Some of the advertising demands an emotional response, and the unfortunate result of an overall impression is: mixed emotions. I could say something about the red and black colour combination, but that's merely a matter of taste.

The **Vanguard**, which is edited by Robert Lee Carvill and Bert Witvoet, and is backed by an editorial committee consisting of James Olthuis, John Olthuis, Louis Tamminga, Gerald Vandezande and James Visser, claims "Christian vision for the seventies." (Not "a" Christian vision, but "Christian" vision; not a vision among many, but one that excludes any other vision as qualifying for Christian). I take it that this slogan or phrase is meant as a deliberate emphasis on the immediacy of the periodical's vision, rather than as a limiting statement which would suggest that time will deplete the vision within approximately ten years.

The November 1970 issue is "concerned with the brokenness of our society". Whether it contributes to that brokenness is a question which is not easily answered at the present time. Generally, the articles in this issue are well written. I am referring specifically to "Welcome to my Perch", "Two Case Histories", and "Family Values". The latter article contains an interesting prosaic description of the family in the second paragraph.

There is a question as to whether or not "troth" (understood by the author as meaning loyalty, trust, fidelity, devotion, reliability) as the "central norm or standard in the family" is a logical construction for which the author seeks the support of scriptural texts. Do these texts, when read within the context in which they are given in the Bible, support the views expressed? Is the norm "troth" the "standard in the family' which the Bible teaches? Or is "troth" a means by which love as the central standard of the family is realized? The author seems to consider love as secondary to "troth".

A question or two is also evoked by the statement, "Without a family a child is alone; he is forced to live before he has learned how to live." Taken at face value, this statement seems to infer that a child without a family does not live. Does that mean that only within a family a child learns how to live? Does it limit a child's life to the acceptance of norms of religion and society by an exclusive channeling of these "how's" through a family?

Or should I read this statement as meaning, but not saying, that there is a God-created, built-in structure of physical, mental and emotional development in the child, by which that child step by step increases in complexity as a human being, able to assume more complex tasks and greater responsibilities? This would imply that norms of "how to live" in the adult world can only be applied on the level of **readiness** at which the child is able to respond. Can readiness be taught, either within or outside of the family?

Considering that this review is in response to a request, the question if I agree or disagree with what the **Vanguard** stands for, seems irrelevant. The limited time and space available for these comments-in-passing prevent me from going into further detail.

c.b.

"The Burden of Loneliness"

This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario.
The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner.
Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.

"Freedom breeds loyalty. Coercion always was the mother of rebellion."

— Sir Wilfred Laurier.

"Those who deny freedom to others deserve it not for themselves."

— Abraham Lincoln.

FROM THE BOOKSHELF

BLACK AND FREE,

by Tom Skinner.

Published by Zondervan's Publishing House, Grand Rapids, Mich.

Of this book 80,000 copies have been published in hard cover, and now an edition in paperback has come on the market. It must have caught the attention of thousands and thousands of people on this continent, and that is a good thing.

Tom Skinner was born and raised in Harlem, in the heart of the Negro neighbourhood of New York. This means more than a geographic location. It means that in this book we meet a man who has lived with and seen slums. Drug addiction, prostitution, alcoholism, and broken homes are part of his life. And this man, when he was in his late twenties, when he was the leader of the most notorious gang in Harlem, has met One who proved to be stronger than he, and Who elected him to be a messenger of the gospel of salvation.

Although this can easily be said in a few words, this confrontation with Jesus Christ meant a tremendous turn around in the life of Tom Skinner. He was the son of a preacher, he sang in the church choir, he was getting A's in school, yet by night he terrorized the streets of Harlem as head of the most feared gang. From early childhood on he was used to religion, but it did not do him a thing. To the contrary, he had his fill of the hypocrisy, which he found in the many Negro churches. It turned him completely off.

Once, while making strategy plans for a new gang war, a preacher came on the radio. Tom was not interested at all in the message, but somehow he did not turn the knob mainly because the man treated the English language so horribly. Somehow this attracted Tom's attention, so he kept on listening, not knowing that the Holy Spirit was using that very same message as the turning point in his life.

When he discovered that, when he realized that it was the Lord Jesus Christ Himself, whom he had met, he knew that he had also come to the point that he had to say farewell to the gang. Leaving a gang is not an easy thing. When it rarely happens, the one who leaves has to pay with his life. But Tom Skinner made it, repeating to himself the words of the Lord, "Lo, I am with you, even to the ends of the age."

I can tell you much more but I will not do that. You have to read for yourself. Even though you may not always agree with Tom Skinner's theology (although he does not give much theology in this book) it is heart warming to read of the conversion of a gang leader to Christianity. But there is more. Tom Skinner gives a good insight into the life and thinking of the Negro population. He is rather critical about the White Protestant churches, as critical as he is about the existing Negro churches. And although he is never sharp, his criticism is penetrating.

At the end of the book he answers some questions, which are often asked by white people with regard to the Negro problems.

I recommend this book warmly to our readers. Since it has been published in paperback, the price can be no objection to anyone. It gives an insight into the thinking of black people and at the same time it is brief autobiography of a man who loves the Lord dearly.

D. Farenhorst.

THE WORLD AROUND US

The Soviet Union and The Middle East

The extent and the depth of the penetration of the Middle East by the Soviet Union is really remarkable. Within fresh memory, the Middle East was practically a preserve of the Western powers, Britain, France, and secondarily, the United States. In fifteen years, without participating in any war, the Russians have replaced Western power in the 'progressive' Arab states. Profiting from the fact that the Arabs have had no experience of Russian imperialism, Soviet power has spread over the region with a minimum of friction and largely by invitation of the Arabs themselves, who are happy to receive largesse and support at what has thus far seemed a small price.

The great surge of Soviet influence came after June 1967, but the real breakthrough came in 1955. That was the year that the United States sponsored the Baghdad Pact which was designed as an anti-Communist barrier along the southern flank of the Soviet Union. To President Nasser of Egypt the Pact seemed an attempt to curtail his influence over the Arab world, and since the United States also refused, at that time, to sell arms to Egypt, Nasser turned to the Soviet Union. The United States had thought of this possibility but naively assumed that the Soviet Union would not sell arms to a non-communist state. But the western powers received a shock; not only did the Soviet bloc sell arms to Egypt, but trade agreements, cultural exchanges and high level visits followed. Soon Soviet advisers were posted to Egypt in growing numbers.

The Suez crisis, in which the Soviet Union presented itself as champion and saviour of the Arab people, gave a tremendous impetus to the Soviet drive. Syria followed Egypt into close relations with the Soviet Union, as did Iraq after the overthrow of the pro-West Iraqi government in the summer of 1958. When in December of that year the Soviet Union formally undertook to build the Aswan Dam (actual construction did not start until 1960), the prestige of the Russians was very high indeed. Since then more and more bonds have come to tie not only Egypt, but Syria, Iraq, South Yemen, Sudan, recently Libya and, to some extent, Algeria, and perhaps Lebanon to the Soviet bloc.

Russia has always been interested in the countries south of her border. Many Tzars had turned their attention to the Black Sea, and specifically the Dardanelles because if Russia controlled the Straits, her fleet would have access to the Mediterranean. Control of the Straits was one area where Soviet and Nazi interests clashed during the relatively short treaty period from 1939 to 1941. Once the Second World War was over, the Soviet Union again turned its attention south, with the resulting conflicts in Greece and Turkey. This in turn brought about the Truman Doctrine and a major shift in United States foreign policy.

But Soviet interests cannot be viewed as simply an outflow of traditional interests. Within the country there is also military pressure, and the military had discovered that giving arms to countries can be a more effective way of influencing a neutral than sending over other goods. Once arms have been sent to a country, it is necessary to send people who can train the recipients in the use of these arms. Egypt is the most obvious example of this with thousands of Russian advisers and instructors to train the Egyptian army in the use of the modern and complex weapons. But it does not end there. Even if a country becomes proficient enough in the use of the weapons to do without advisers, there is still the problem of replacement parts. There is little chance that relatively underdeveloped countries can copy the imported weapons and make their own parts, thus, it is necessary to remain on friendly terms with the Soviet Union. Having found an effective method of finding allies, the Soviet military demanded something in return for the gift of weapons and in the case of the Arab countries it has been the use of bases for the Soviet Mediterranean fleet. This was essential for the Soviet Union if their fleet was to become large because the cost and time of returning to the Black Sea to service the fleet would be prohibitive.

This still does not explain the ideological purpose for the presence of the Soviet Union in the Arab world. To simply say that the Soviet Union is engaged in winning the world for Communism is a little naive. There is presently no indication that the Soviets are actively trying to bring the Arab governments under the domination of the Soviet Union. What is true, however, is the fact that the Russians are urging the Arabs to adopt anti-Western and anti-capitalism ideas and methods. In this way the Arab struggle against Israel is presented "as an integral part of the general struggle of the forces of freedom and socialism against international imperialism".

The Soviet government also encourages moves towards socialism, of course. The Soviets cheered loudly when Nasser largely nationalized the Egyptian economy in 1961 and limited land tenure. The Russians were also happy when Syria and Iraq approved less extensive nationalizations. Just how much pressure the Soviets put on the Arabs to bring these measures about is a matter of speculation. What is missing in the Arab nations, according to the Russian view, is a monolithic, authoritarian, elitist party which controls the country completely. None of the Arab nations have such a party, and by the iook of things, none will have one in the near future.

There are two other reasons why the Russians are so interested in the Middle East. The first is oil. Russia has enough oil for herself, but also needs enough to supply the countries in Eastern Europe. Large new reserves have been reported in Siberia, but the very fact that the Russians are working on fields so difficult of access and costly to develop is on indication of the desirability of cheap and easily accessible Middle Eastern oil. It would certainly be easier to supply Eastern Europe from the Middle East than from Siberia. So far the Soviet Union has not gained any influence in the countries with the really large oil supply (e.g. Kuwait), but in some countries where they do have influence there is also oil.

The other reason that the Soviets are interested in the Arabs is, strange is it may sound, religious. There are some 30 million Muslims in the Soviet Union, and although few of them hold important positions, such a large number is not to be overlooked, especially since the Soviet rulers have for many years — without much success — been trying to bring the Muslims, especially those of central Asia, into the common mold. Even though the Russian leaders care nothing for religion (in fact, are largely hostile to it), since Russia is to a certain extent a Muslim state she will side with the Arabs in a conflict against the Jews. The Russian Jews, if not actively prosecuted, have it much more difficult in the Soviet Union than the Muslims — again in part because Russia has been anti-semitic for over two centuries.

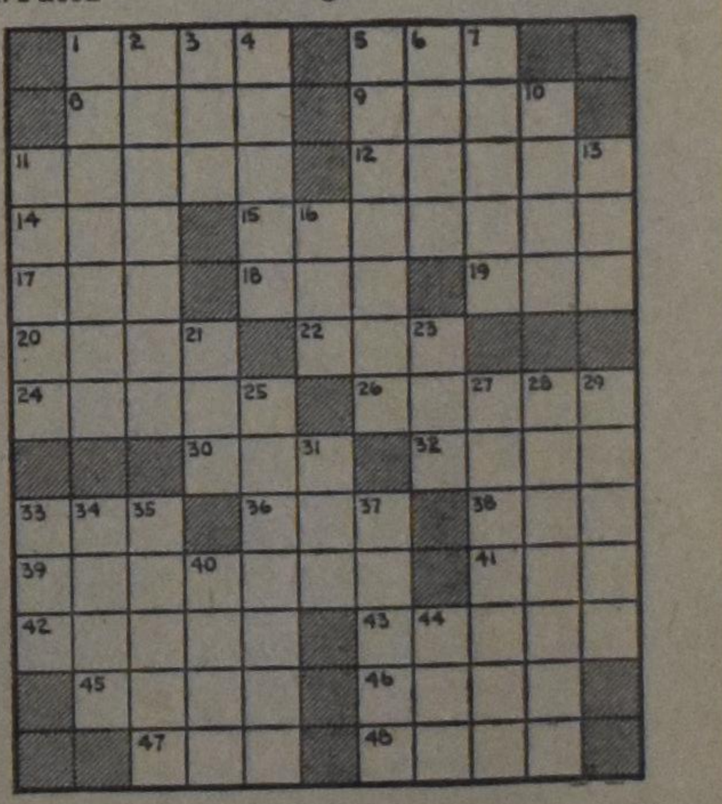
And so, for a large number of reasons, the Russians are very busy increasing their influence in the Arab world. This brings them in conflict with the Americans who support the Jews, and once again the world is faced with the confrontation of the two major powers. Just where this will end no one is able to foretell, but the fact that Russia and America are talking and trying to find a solution to the Middle East is at least a slight hope that some sort of a solution will be found eventually.

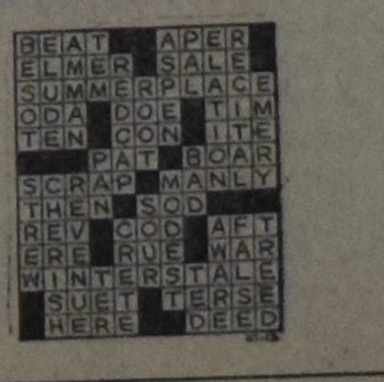
J. J. Bout.

CROSSWORD PUZZLE

ACROSS
1. Scheme
5. Tennis return
8. Exasperate
9. Elliptical
11. Chinese province
12. Earth's "twin sister"
14. "Hail" to Pompey
15. Manage
17. Indistinct
18. Lady's hair pad
19. Miss Remick
20. Genesis name
22. Golfer's standard
24. Principle
26. Veranda
30. Norse deity
32. Composer Bartok
33. Islet
36. Fido or Spot
38. Old Italian title
39. Act as chairman
41. Contrived
42. Subject
43. Breathing
45. Miss Foch
46. Cloy
47. Neighbor of Md.
48. Pitcher

DOWN
1. Stipulate
2. "Wichita ——"
3. Palm leaf
4. Corelli or Tucker
5. Caress (2 wds.)
6. Done with
7. Commonplace
10. Stringed instrument
11. Attacked (2 wds.)
13. Observe
16. Soft diet
21. Faced
23. Plunder
25. Characteristic
27. Postponement
28. Butcher's implement
29. Bret ——
31. Incarnadine
33. Likely
34. Symbol of strength
35. Lukewarm
37. Coquette
40. "—— qua non"
44. Statute





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With joy and thankfulness to the Lord we announce the birth of our son

JOHN EDWARD

Born November 6, 1970.

A brother for Coby, Jake, Jenny, Martha, Geraldine, Sidney, Elizabeth, Henry.

Parents:
Hank & Betty Horinga.

R.R. 5, Woodstock, Ont.

We are thankful to the Lord, the Giver of Life, Who has entrusted into our care a daughter, whom we call

DANA MARGARET

November 20, 1970.

A sister for Clarence Edward.

Ben and Elly Veld.

R.R. 1,
Burgessville, Ont.

Mr. and Mrs. P. R. Vanderwerff of Guelph, Ont. are pleased to announce the forthcoming wedding of their daughter

YELLIE

to

Mr. HARRY K. BICK

son of Mr. and Mrs. H. Bick of Hamilton, Ont.

Their marriage will take place, the Lord willing, Friday, December 4, 1970 at 7:00 p.m. in Mount Hamilton Christian Reformed Church, Hamilton.

Mr. and Mrs. S. J. Vander Boom are pleased to announce the forthcoming marriage of their daughter

CHRISTINE

to

Mr. JIM VANDERKOOY

son of Mr. and Mrs. J. Vanderkooy of Simcoe, Ont.

The wedding will take place D.V. on Saturday, December 19th, 1970 at 2.30 p.m. in the First Christian Reformed Church of Toronto, Taunton Road.

To all those who remembered our 25th wedding anniversary, a sincere "Thank You". The many cards, flowers and gifts were very much appreciated.

Mr. & Mrs. T. B. SWYTINK,
Beamsville, Ont.

Het zij ons vergund, langs deze weg, allen, die ter gelegenheid van ons 55-jarig huwelijk ons verblijdden, door hun blijk van meeleven, mede namens onze kinderen, heel hartelijk dank te brengen.

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1930	1970

On November 29, 1970 the Lord willing, we hope to celebrate with our parents and grandparents:

SIETSE DE HAAN

and

ANKTJE KLAZINE DE HAAN—HOOGEVEEN

their 40th wedding anniversary.

"O give thanks unto the Lord; for He is good: for His mercy endureth forever." - Ps. 118:1.

Francis and Joe Neerhof.
Rita and Herman Okkema.
Andy and Kathy De Haan.
Cobie and John Fekken.

And 10 grandchildren.

34 Park Ave. West,
Chatham, Ont.

With joy and thankfulness to our Lord, we are happy to announce that we may celebrate with our parents and grandparents

HEDDE HEIDINGA

and

BAUKJE HEIDINGA—FERWERDA

their 35th wedding anniversary on December 3, 1970.

May God spare them for each other and for us for many years to come.

Jim and Anna Heidinga,
Vars, Ont.
John and Annie Huizinga,
St. Andrews West, Ont.
Leo and Shirley Heidinga,
Williamsburg, Ont.
Heine and Hennie Veerman,
Scarborough, Ont.
Andrew Heidinga.
Norma Heidinga.
And grandchildren.

With thankful hearts to our heavenly Father we wish to remember on December 12, 1970 the 35th wedding anniversary of our dear parents and grandparents

AREND SPOOR

and

JANNETJE SPOOR—PLOOY

Remembering the many things they have done for us, we can only pray that God will bless them many more years for each other and for us.

Aylmer, Ont.:
Chris and Trudy Spoor.
Vernon, B.C.:
Annie and Jake Vander Meulen.
Surrey, B.C.:
Jake and Mary Spoor.
Chilliwack, B.C.:
Erna and Wiebo Maarhuis.
Grand Rapids, Mich.:
Jane and Peter Ronda.

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Holland.

Zo de Here wil hopen wij op 12 december met onze broer en zuster

LIBBE ROORDA

en

JOKE ROORDA—KAPPETEIN

de dag te gedenken dat zij 25 jaar in het huwelijk zijn verbonden.

Dankbaar voor alles wat de Here ons in hun geschoken heeft.

Smithville:
Mrs. Aafke Roorda.
Fenwick:
Tjitze en Wikje Van Marrum.
Jack en Anna De Vries.
Grand Valley:
Turner en Joan Roorda.
Fenwick:
Paul en Tillie Roorda.
St. Anns:
Jake en Annie VanderMeulen.
Smithville:
John en Trinka De Haan.
St. Anns:
John en Margaret Roorda.
Smithville:
John en Susan De Groot.
En oom- en tantezeggers.

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On Sunday, November 22, 1970 the Lord called into His Kingdom our beloved wife, mother and grandmother

ANTJE VERBOOM
(nee Den Braven),

at the age of 78.

"And I will dwell in the house of the Lord forever." Psalm 23 vs. 6b.

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The Netherlands:
John A. Verboom.
München, Germany:
Piet & Hanna Verboom.
The Hague,
The Netherlands:
Marie & Jan Vander Pyl.
Hamilton:
Henry & Jane Verboom.
Noorden,
The Netherlands:
Jan & Wil Verboom.
Stoney Creek:
Andy & Netty Verboom.
Oegstgeest,
The Netherlands:
Suze & Henk Dinkelman.
Ter Aar,
The Netherlands:
Antje & Wim Van Woudenberg.
Jarvis:
John & Corinne Verboom.
Amsterdam,
The Netherlands:
Pia & Gijs Gerling.
Ter Aaar,
The Netherlands:
Geertje & Piet De Pater.
and grandchildren.

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Moeilijke vragen

(Vervolgd van blz. 5)

Is er hierover kontakt met de Kerk?

Wordt mijn kijk op het zakenleven niet bepaald door mijn positie, door de materie? Behoor ik als werkgever niet tot het "establishment"? Hebben wij ons serieus op de hoogte gesteld van de geestelijke achtergronden van de langharigen, de gekke studenten, de Damslapers, de kabouters? Wat zijn de oorzaken van hun onbehagen? Spelen daar soms twee wereldoorlogen, het geestelijk faillissement van een wereld zonder vaste levensovertuiging een rol bij, het ontbreken van een "supplement d'âme"? Speelt dat soms ook in mijn naaste omgeving?

Heeft Marcuse gelijk? Wij zijn dolgedraaid met de "reklame" voor overbodige produkten; interesseert het ons dat wij overbodige produkten maken, zien wij dat als een probleem? Hebben wij met onze collega's al eens gesproken over de computer en zijn gevolgen? Heeft Marcuse gelijk, dat het Christendom zo dood is als een pier, dat de fut eruit is, dat het ons niets meer te zeggen heeft?

Is het waar dat de democratie mislukt is? Letten wij op de luider wordende roep naar een sterke man? Wat doen wij ter bestrijding van deze nieuwe vorm van fascisme? Wat doen wij in onze eigen vakorganisatie om de democratie levend te houden? Is de geringe geneigdheid om rechtsregels op te volgen — staken, bezetten, kraken — niet een gezonde reaktie op een uitzichtloze maatschappij van schijnwelvaart?

Als wij voelen dat Marcuse een duivelse en goddeloze boodschap brengt, waarin schuilt dan dat duivelse en wat stellen wij er tegenover? Durven wij dat met onze collega's, onze staf en ook gewone werknemers te bespreken? Kortom is het wel zo heerlijk om een jong werkgever te zijn, zoals wij aan het begin van dit artikel stelden en wat zijn de "opwindende vooruitzichten"?

Een lange lijst van vragen. De antwoorden kunnen wij niet uit de weg gaan. **Wij kunnen ze niet op ons eentje vinden.** Ook niet vanuit ons establishment, ons belang. Ook kan Marcuse onze voorlichter niet zijn.

Waar vinden wij het antwoord? De diepste grond moeten wij als Christenmensen zoeken in De Openbaring. Christus zegt: Mij is gegeven alle macht, in de hemel en op de aarde. Wie dat belijdt, is niet zenuwachtig meer, want hij heeft "de vaste grond gevonden, waarin zijn anker is gehecht", maar dat wordt gauw een vroom woord. Op die vaste grond moet gebouwd worden. Wij zullen en moeten een antwoord vinden. Als wij dat alléén niet kunnen, moeten wij het **samen** doen. Wij moeten gezamenlijk de Bijbelse boodschap tot de allereenvoudigste praktijkvragen terugbrengen. Dat is ontzettend moeilijk. Daarvoor moeten wij regelmatig samenkomen. Dat moeten wij georganiseerd doen, want anders komt er niets van terecht. Het mag ook niet blijven bij praten; er moet gestudeerd worden. Wij moeten knappe mensen vragen om voorlichting; die voorlichting zal zo breed mogelijk moeten zijn. Ongetwijfeld zullen wij dan bemerken, dat onze levensovertuiging een eigen licht werpt op al die vragen. Het pragmatisme wil zeggen; oppervlakkige doelmatigheid. Wij kunnen er niet tussenuit om dieper te graven. Nog éénsː alléén kunnen wij het niet af. Er is voor ons samen enorm veel werk te doen.

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A Half Century Christian Reformed Missions

On Nov. 23, 1920 the first three missionary families of our denomination arrived in Shanghai, China. One of them was one of the greatest missionaries who ever sailed for the Orient, Dr. Lee S. Huizenga, ordained minister and medical doctor. After some orientation they selected Jukao, North of the Yangtze River, as the first mission field of our church. Four more mission families arrived in 1926. Revolution in 1927 forced withdrawal from the area by American gunboats. They returned in 1928. The work bore fruit. A hospital flourished. In 1937 the Japanese invaded the province. The Missionaries returned to the U.S.A. Dr. Huizenga was allowed to continue medical work in occupied Shanghai, but was soon imprisoned by the Japanese and died in 1945 just before the war ended. After the war Rev. A. Smit returned to China, more missionaries soon followed, the work flourished, but in 1948 the Communist armies took over and overran our mission-area in December of that year. Three mission families were held prisoners, but were released in 1950. They were the Revs. Smit, Baak and Bruinoge. They crossed over to Japan and opened our mission field there. Rev. Smit spent several years in helping the immigrant churches in Ontario after his return. A few years ago he went to his eternal reward.

What happened to the church in China? Mao's red government has forbidden Christianity, there is no public expression of the Christian faith. But persistent reports filter through of small groups of believers meeting underground, rumors also of persecution and martyrdom. Pray for the Christians in communist countries. There are 2.7 billion people in the world. One fourth lives in Red China (700 million). Half the world's population lives in areas where gospel preaching is forbidden. This continent sends out about 37,000 missionaries at a total cost of $300 million (which is about one tenth of what is paid for garbage disposal). Still today the gospel is beamed by radio into China, 17 hours a day, seven days a week, by the Far East Broadcast Company.

Following the opening of China our church expanded its work on a global scale. Nigeria in 1920, Argentina in 1930, Brazil in 1934, Ceylon 1949, Japan 1951, Taiwan 1953, Australia 1958, New Zealand 1958, Cuba 1958, Philippines 1961, Guan 1962, Mexico 1962, and Puerto Rico 1967.

You will read about all these fields in the special mission edition of the Banner of Nov. 13. One of the greatest changes in missionwork is that the young churches now face not just paganism, but the ideologies exported by Western civilization, mostly that of Marxist humanism and secularism. They are the same ideologies which have brought about the monopoly of humanism in today's education, compulsory unionism with the closed shop clause, and the secularization of the press, politics and art. Missionaries everywhere face the tragedy of a native culture collapse under the weight of Western materialism without Christianity filling in the vacuum. Missionaries begin to realize that Christianity must provide the biblical world-and-life-view out of which a new culture can be built. It is a small world. The mission field has the same problem we have here.

Ora et Labora: pray and work! The challenge of the second half century of mission work is bigger than ever.

(From the bulletin of the Willowdale Chr. Ref. Church.)

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken. Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

DATA CENTRE

Dec. 4	"Messiah", Calvin College Oratorio Society, Civic Auditorium, Grand Rapids, Mich. Prof. Harold Geerdes conducting. 8:00 P.M.
Dec. 5	Elders Conference of Classis Hamilton. Dr. G. Spykman will speak on "Calvin College and the Christian Reformed Church".
Dec. 22	Metropolitan Choir of Praise, Calvin College Fine Arts Center Auditorium, Grand Rapids, Mich. 8:00 P.M.

Team "C" of the A.A.C.S. DISCOVERY II series will be held at 8 p.m. in the following communities. Speaker will be Dr. Gordon Spykman. Topic "The Institutional Church in History".

Nov. 30	Drayton, Ont. Drayton Chr. Ref. Church.
Dec. 1	London, Ont. First Chr. Ref. Church, Talbot S.
Dec. 2	Hamilton, Ont., Mt. Hamilton Chr. Ref. Church, Upper Wellington St.
Dec. 3	Toronto, Ont., Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale.
Dec. 4	St. Catharines, Ont., Calvin Memorial Chr. School, 300 Scott St.

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Developing an Evangelical Mind

The Manitoba Evangelical Convention

Members of the Manitoba Evangelical Fellowship executive, Arie van Eek, Kildonan Christian Reformed Church pastor, secretary; Victor Adrian, president of the Mennonite Brethren Bible College, immediate past chairman; Dr. Tom Schultz, pastor of Elim Chapel, Winnipeg, president; and Gordon Stewart, director of Inter-Varsity Christian Fellowship for Manitoba and the Lakehead, vice-president.

"Do you know what I do?" asks a striker outside G.M.'s assembly plant at Tarrytown, N.Y. "I fix seven bolts. Seven bolts! Day in and day out, the same seven bolts. What do I think about? Raquel Welch."

The striker's remark could have been appropriate at the Manitoba Evangelical Convention held October 30 to November 1. A dehumanizing cultures assault on modern man was one of the big issues with which evangelicals tried to come to terms.

The inner city, Christian youth and the cultural crisis, evangelicals and their witness in the professions, concerns about problems in business and labour, and evangelical penetration of the north were the main topics of day-long workshops during the weekend.

The time seems ripe for such meetings among evangelicals. Berlin, Bogota, Singapore, Minneapolis, Ottawa — all have been scenes of great congresses of evangelicals for the sake of evangelism. After several missteps, the Evangelical Fellowship of Canada seems to have grown to the point where its existence and influence are assured. Its current president, Dr. Mariano DiGangi, is widely respected as a missionary leader, penetrating speaker and Christian visionary. Across the country, evangelicals are growing in their awareness of one another and in their desire to join forces in the struggle with the spirits of the age.

Dr. Mariano DiGangi, president of the EFC and one of the speakers at the Manitoba Evangelical Convention, addresses a crowd of more than 2,000 at the concluding Reformation Rally. On the platform, from the left to right, are Dr. Joel Nederhood, main speaker at the weekend, Dr. Tom Schultz, DiGangi, Arie van Eek, Glenn Pierce, conductor of the mass choir, and Peter Koslowsky, guest soloist.

Manitoba evangelicals have frequently cooperated in crusades, institutes or a variety of special meetings, usually on local or area bases. The Manitoba Evangelical Convention, held in the Portage Ave. Mennonite Brethren Church in Winnipeg, was the first in memory for the province. And for a first, the event was remarkably successful.

In terms of numbers, nearly four hundred attended an opening night banquet at which Dr. DiGangi addressed the convention on the evangelical task in Canada. Saturday, which was devoted almost entirely to the workshops and themes listed earlier, drew a registration of 225. A climaxing rally in Winnipeg's civic auditorium brought together well over 2000 persons to a Reformation Rally at which Dr. Joel Nederhood spoke on "The Reformation Today".

Evangelical hesitance in the face of the crisis in modern culture appeared to be the major issue of the convention. "What responsibility is ours as professing Christians for the current state of affairs?" asked DiGangi. "May it not be that we have indirectly contributed to the situation by not following Jesus Christ as faithfully as we should?"

Christian Labour Association head Gerald Vandezande left no doubt that we had. "The real thing the healing grace and cosmic power of Christ is left out of these ministers' otherworldly message . . . The Christian religion has been amputated and isolated. In the eyes of the world, the Almighty has been reduced to an impotent shadow of what he is — the Light of the world. After all, one must not rock the ecclesiastical boat — one must not be a protesting prophet! To be Biblically radical would mean disrupting the **status quo**, upsetting the establishment and irritating the hierarchy."

For evangelicals who have been used to thinking of their task in the world almost solely in terms of leading men to accept Christ as Saviour, the convention was highly unsettling. The theme of a broader ministry was constantly driven home.

A panel of resource people grappled with the needs of the inner city and conluded that evangelicals will have to enter in on many more fronts, realistically facing the many and urgent needs of city core residents.

Joel Nederhood voiced the opinion that the body of Christ has always stood "essentially" in judgment upon the culture of the day. "There is no reason why a critique of modern society should not arise from within Christianity that would be as devastating as that declared by youth today," said Nederhood.

That evangelicals are not used to thinking in these terms was brought home by University of Manitoba student Ray Hamm who said that when he talked to older Christians about the issues he faced in his confrontations with non-Christians, he usually got the reply, "We'll be praying for you." There is no help with ideas of what to do or say, he complained.

DiGangi named teaching, government, communications and medicine as areas that need immediate attention from evangelicals. He urged passionately that evangelicals stay true to biblical presuppositions concerning essential doctrinal issues like revelation, creation, sin and redemption. But from that base, the time has come for strengthened teaching in the pulpits and in church schools, and exchange between men sharing similar vocations, for the purpose of "sharing mutual problems, concerted study, and encouragement (for the purpose of) Christian action,' said DiGangi.

The former Montreal pastor also urged that evangelicals begin to form organizations as an evangelical child and family service, as means of practically meeting acute social problems.

Several of the workshops became so intense that participants walked out — or asked that further meetings be called. Businessmen talking with Gerald Vandezande reacted strongly to his criticisms of the dehumanizing, secular economic system of western capitalism. But when it was over, a number suggested that more discussions were necessary. The same was true for the inner city and professional workshop participants.

One who didn't make it to the convention was Roger Briggs, Anglican minister from Churchill, who was grounded by bad flying weather. His paper on "Penetration of the North" was, however, read and opened up very fundamental questions about Christian witness in the north. He began by criticizing the smallness of mind exhibited by many evangelicals: "joylessness of life, unoriginal thought, anti-intellectualism, predictable attitude and reactions, ghetto upbringing, holier than thou feelings, untenable views of Scriptural inspiration". Because of such attitudes, evangelicals have often ridden roughshod over one another in the north, ignored the culture of northern residents and missed entirely the northern transients who make up much of the population of northern communities.

In response to his criticism, the workshop participants drew up a statement urging evangelicals to "act together in trust, humility and mutual acceptance". They also urged an increase in chaplaincy ministries in bush and mining camps, wider use of Christian broadcasts, and the development of area evangelical exchanges where pastors and laymen could meet to exchange ideas and experiences and encourage one another in their witness.

The past month, "Canada's black October", has brought home with shattering force that the revolution has reached us also, Nederhood told his audience at the final rally. In its face, even "missiles stand impotent", he said. "Only we (the Christians) can withstand it." He urged that Christians should move outward into society with clear assurance of their faith and begin to "create Christian alternatives to the revolution". Nederhood's address sounded out a ringing appeal for believers to see themselves as "God's people, a holy nation", in the world to confront the spirits of this age. He warned that our "culture may be on the verge of total collapse", but that we may also be on the threshold of "a great turning to God".

One of the major decisions taken by the 225 registered participants — who represented 18 denominations and three independent churches — was a positive vote to make the provincial evangelical association a permanent reality. A committee was elected with Dr. Thomas Schultz, pastor of Winnipeg's Elim Chapel, as president; Gordon Stewart, IVCF director for Manitoba and the Lakehead, vice-president; Arie van Eek, Christian Reformed pastor in Winnipeg, secretary; and A. E. Airhart, Nazarene,Wilfred Finch, Anglican, Victor Adrian, Mennonite Brethren, Gordon Denison, Baptist, Don Cantelon, Pentecostal, and Jim Slater, Anglican, forming the committee at large. Victor Adrian was the chairman of the committee that planned the first convention.

In assessing the significance of what happened in Winnipeg, Mariano DiGangi noted that more people had been present for one workshop than had been together in total for a national evangelical convention held in Winnipeg only three years ago. Nederhood added that for Canadian evangelicals "the areas of agreement are broader than we have in the U.S., certainly than in the Chicago area." He described the meeting as something unique on the North American continent". Vandezande said the "beginning of the development of an evangelical mind".

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